

THE
DOCTRINE
OF
JUSTIFICATION
BY
FAITH.
PROV'D and ILLUSTRATED.

[PART II.]

Being intended as an Essay towards explaining the Nature
of the Christian Religion, and opening a Way for the
more satisfactorily answering all Objections against it.

By an impartial Friend to Truth.

*Behold his Soul, which is lifted up, is not upright in him; but
the Just shall live by his Faith. Habak. 2. 4.*

*If thou shalt confess with thy Mouth the Lord Jesus, and shalt
believe in thine Heart, that God hath rais'd him from the Dead,
thou shalt be saved. Rom. 10. 9.*

*Nevertheless, when the Son of Man cometh, shall he find Faith
on the Earth? Luke 18. 8.*

*That Day shall not come, except there come a falling away
first, and that Man of Sin be reveal'd, the Son of Perdition.
2. Thessa. 2. 3.*

SHERBORNE;

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ERRATA.

- Page 8. Line 27. for Operations read Operation.*
P. 13. L. 13. dele his.
P. 16. L. 4. from Bottom, for Captains read Captain.
P. 13. L. 2. for effect read affect.
ib. L. 2. from Bottom, for Heb. 10. read Heb. 2. 10.
P. 35. L. 17. dele the.
P. 41. L. 17. dele a.
P. 47. L. 2. after the Spiritual Substance, add the Spiritual Substance.
P. 48. Bottom, for constitutes read constituted.
P. 55. L. 27. for the read them.
P. 58. L. 20. for promis'd read premis'd.
P. 73. L. 24. for the read ye.
P. 96. L. 3. from Bottom, for call'd and to read call'd to and.
P. 111. L. 26. for Uprighteousness read Unrighteousness.
P. 133. L. 3. for Favour read Savour.

ERRATA

- Page 3. Line 27. for Operations read Operations
P. 12. L. 13. for his read his
P. 16. L. 4. from Bottom, for Caprine read
Caprine
P. 12. L. 2. for effect read effect
P. 12. from Bottom, for Feb. 10. read Feb.
P. 22. L. 17. for the the
P. 22. L. 17. for a
P. 27. L. 2. after the Spiritual Substance, add the
Spiritual Substance.
P. 27. Bottom, for continued read continued.
P. 27. L. 27. for the read the
P. 27. L. 20. for provided read provided
P. 27. L. 24. for the read the
P. 27. L. 3. from Bottom, for called and to read
called to and
P. 27. L. 26. 8 NO. 65
P. 27. L. 3. for Tavern read Tavern

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THE
DOCTRINE
OF
JUSTIFICATION,
BY
FAITH, &c.
PART II. CHAP. I.

Concerning the Christian FAITH.



HAVING in the former Part of this Essay, laid a great Stress upon the Efficacy of a true Faith, as being a Means necessary to the sanctifying our imperfect Services, and rendering the external Performance of Actions morally good, pleasing and acceptable in the Sight of God, it seems needful to give a more

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particular Account of the Christian Faith; especially if it be consider'd, that many great and clamorous Objections have been rais'd against the Christian Religion, on Account of the Mysteriousness of the Articles of which it requires a Belief. And here I must take the Liberty freely to declare, that I am no such Friend to Mysteries, as to think it true in general, tho' this Opinion seems to have crept pretty early into the Christian Church, through a misunderstanding of the Nature of the Doctrine of Justification by Faith, that a Person's Faith is so much the more acceptable to God, the more mysterious and incredible, as to Appearance at least, the things are, that he believes. For Faith or a Belief in the true God and Governor of the World, as the Object of our Worship, and in his Promises and Declarations, can be no otherwise pleasing to God, than as it is an Acknowledgment of his Power and Authority, his Wisdom, his Goodness or his Truth, and is a giving unto him the Glory due unto his Name. So far as our Faith answers such end and purpose, and no further, is it acceptable in the Sight of God.

The immediate End then of a Revelation being the begetting in us a Faith in the Revealer, as the Object of our Worship,
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it must of Course be suppos'd to be intended, in a more especial Manner, as a Means of pointing out to us the right Object of our Faith and Worship, to the end that through Faith in him our Obedience and Thankfulness may become acceptable unto him. It is absurd to think that a divine Revelation, in so important a Point, was design'd meerly to puzzle and perplex Mankind, and to confound their Understanding instead of enlightening and improving it. And indeed as to Propositions, that we can have no manner of Apprehension of in any Sense or Meaning whatsoever, they cannot be properly said either to be believ'd or disbeliev'd by us; but yet we may believe, that Propositions capable of being understood by us in a lower Sense, may be, and in Fact are true in a higher Sense than we are capable of comprehending.

The Being of a God who was the Creator of the World, and who was himself uncreated, and had an Existence not only before the Things that were created by him, but from Eternity, even his eternal Power and Godhead, are things discoverable by the bare light of Reason. The Truth of God's universal Providence is discoverable in the same Manner. 'Tis true, we can have no adequate Notion of Eternity;

nity ; but, yet we may easily conceive that God is without Beginning and without End ; and that as there never was a Time when God was not, so there never will be a Time when God will cease to be. In like manner, tho' the divine Omnipresence can't be fully comprehended by us, yet we may without Difficulty conceive, that no Place can be assign'd, from which the divine Presence is entirely secluded, or in which God is not in some sort Present, in such sort, I mean, as that he supervises and inspects all Things, and acts throughout the whole Extent of the Creation, so that nothing is beyond the reach of his Power, and all things are supported and upheld by him. And had Men duly considered their own Sinfulness, and rightly understood the Number and Greatness of their Sins, as might easily have been done from the natural Light and Evidence of the Law of Nature being a divine Law, they might from thence have concluded in general, that the true God and Governor of the World was a God of Mercy ; and might have likewise infer'd from some extraordinary Examples of the divine Vengeance, that he was a God of Judgment, or a God that would punish Iniquity. But tho' these things are discoverable by the light of Reason, tho' Reason if duly us'd and improv'd might have thus far conducted Men to the know-

knowledge of the true God ; yet still a divine Revelation might be very useful and expedient, as not only serving to point out more distinctly the true Object of our Faith and Worship, and the method of his Government, but as proposing some peculiar Motives and Incitements to believe in and to obey him ; as leading us more forcibly to the Practice of the Law of Nature not meerly as a Moral but as a divine Law ; and as guiding us to the Knowledge of this important Truth, viz. that no Actions, how much moral Goodness soever they may have in them, can be pleasing and acceptable in the Sight of God, unless they proceed from a true Faith in him ; or that to believe in and worship the true God, and to serve him in Spirit and Truth, and him only, is the first and great Commandment of the Law. And indeed, whatever disputes may be rais'd about the Necessity or Expediency of a divine Revelation, yet if we consider how few there were in the Heathen World, that were in fact Worshippers of the true God ; how far those few were indebted to the *Jewish* Revelation for their Knowledge ; and how many Worshippers of the true God there were among the *Jews* ; and the Question be propos'd, as concerning a Matter of Fact, whether the *Jewish* or *Mosaick* Revelation was of any Use and service

Service to the People to whom it was given; the Resolution of it can have no Manner of Difficulty in it. And certainly God foresaw that it would be useful unto them, and, that in case of no such Revelation they would have been in Fact, as well as the Heathen, Worshippers of false Gods and not of the True. Nor ought this to be look'd upon as begging the Question: For if a suppos'd divine Revelation, without determining whether it be really such or not, was in fact highly useful to that People to whom it was given; then it is evident that a really divine Revelation might at least have been equally serviceable unto them. What I have said concerning the *Jewish*, may be easily apply'd to the Christian Revelation.

What has been reveal'd to Mankind concerning the Object of their Faith and Worship, and ought to be considered as Matter of pure Revelation, is contain'd in the Doctrine of the Trinity. This Doctrine was very early known in the World: For the first Man that was created was a Worshipper of *Jehovah Elohim*; which Words, as they imply an unity of Godhead, so also a Distinction of Persons, or as it may be otherwise express'd, the first Man was a Worshipper of the Creator of

the World : But God created the World by his Son, or the Logos, and through the Operation of the Holy Ghost. Hence with respect to the third Person of the Trinity it is said, *'the Spirit of God mov'd upon the Face of the Waters ; Gen. 1. 2. but that the Lord God breathed into Man's Nostrils the Breath of Life, Gen. 2. 7.* the Life of Man and of all other Creatures, being the effect of the Will and Counsel of the Father and of the Son put in Execution thro' the Operation of the Holy Spirit. In allusion to these Words of *Moses* it is said in the Book of *Job*, *'the Spirit of God hath made me, and the Breath of the Almighty hath given me Life. Job 33. 4.* In the Book of *Psalms* also it is written, *thou sendest forth thy Spirit, they are created, and thou renewest the Face of the Earth : Psalm 104. 30.* And in another Place, *by the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth. 33. 6.* For the Holy Spirit is the immediate Author and Giver of Life ; and whatsoever the Father wills is as certainly consented to by the Son or Logos, and executed by him in Compliance with, or in Subordination to the Will and Counsel of his Father, and thro' the Operation of the Holy Ghost ; or in other Words, what is counsell'd by the Father, and consented to by the Son, is as cer-

certainly effected by the Holy Spirit in Compliance with the Will of the Father and the Son, as if it was a necessary Effect of the Father's or Son's speaking or breathing. In allusion hereunto; *Christ breath'd on his Disciples, and said unto them, receive ye the Holy Ghost. John 20. 22.* Hence also it is that God is represented as saying, *let us make Man in our Image after our Likeness; Gen. 1. 26.* which Words could not be spoken to created Angels, they having no Power or Ability to create Man, as not being Almighty; but this Work was committed by the Father to the Son, and put in Execution by the Son, through the Operation of the Holy Ghost. This then is at least partly the Reason, why the Second Person is call'd the Son of God, the Logos, the Word, the Wisdom and the Power of God, *viz.* because he is the first Power next to God the Father and of boundless Wisdom, shewing forth the Power and Wisdom of his Father by voluntarily complying in all things with the Will and Counsel of his Father, and effecting whatsoever the Father wills through the Operations of the Holy Ghost. This also is one, if not the principal Reason, why the third Person of Trinity is call'd the Spirit of the Father and the Son, and is said to proceed from both; *viz.* because he acts in all things in Compliance with

with, or in Subordination to the Will and Counsel both of the Father, and of the Son.

In the Account we have of the Life of *Abraham*, we may find not only a Promise made of redeeming the World from Sin, or of blessing all Families of the Earth in the Seed of *Abraham*; but plain Intimations of God's Purpose to redeem the World through Means of his own Son, or that the Seed of *Abraham*, by whom the World was to be redeem'd, was a divine Person, or one of the *Elohim*. For in order to the more effectually convincing *Abraham* of the Reality of God's Purpose to fulfill his Promise, and to the giving him a more distinct Knowledge of the Power of the Person by whom the World was to be redeem'd and the Blessing confer'd on all Nations, three Men, or Angels in human Shape appear'd unto *Abraham*, one of whom is expressly call'd by the Name of *Jehovah*, Gen. 18. 1, 2. and is acknowledged by *Abraham* to be the Judge of all the Earth, 25. who declar'd unto him his Intention of destroying the Cities of *Sodom* and *Gomorrhah*: And as to the Execution of this Resolve *Moses* saith, that the Lord rain'd Fire upon *Sodom* from the Lord out of Heaven; Gen. 19. 24. by which Words nothing else, I conceive, can be understood,

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than that the Lord or *Jehovah*, or the Almighty God who appear'd unto *Abraham* as the Person by whom the World was to be redeem'd, or that the Angel Redeemer who in human Shape appear'd unto *Abraham*, in Compliance with, and in Subordination to the Will and Counsel of his Father, rain'd Fire upon *Sodom* out of Heaven. And as it is evident from divers Circumstances of this Narration, that both *Abraham* and *Moses* the Relator were sensible that the Person appearing unto *Abraham* was not the first or chief Person of the *Elohim* or of the Godhead; so it is more than probable, that the Command given to *Abraham* for offering up *Isaac* his Son, was more especially intended as a means of informing him in what Manner this Redemption should be brought to pass by that Person, who had before, in human Shape, appear'd unto him. To this agree the Words of our Saviour to the *Jews*, *'your Father Abraham rejoyc'd or desir'd ardently to see my Day,* or the Person by whom, and the Manner in which the promis'd Blessing, was to be confer'd on all Nations; *and he saw it and was glad.* John 8. 56. *And when the Jews said unto him, thou art not yet fifty Years old, and hast thou seen Abraham?* 57. *Jesus said unto them, verily verily I say unto you, before Abraham was, I am;* 58. the Person

son that appear'd to *Moses* in the Bush being the very same that had before appear'd unto *Abraham*. The same Person, that commanded *Abraham* to offer up his Son, is call'd the Angel of the Lord : For it is said, the Angel of the Lord call'd unto him out of Heaven, and said unto him, *'lay not thine Hand upon the Lad, neither do thou any thing unto him : For now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* Gen. 22 12. This Angel then was *Jehovah*, the Almighty God, or one of the *Elohim*, or in other Words a Person of the Godhead ; but yet could not be the first or chief of the *Elohim* as being call'd the Angel of the Lord, and could therefore be no other than the Son of God, the Logos, the Angel of the Covenant, the chief and principal Messenger, the Angel-Redeemer.

The same Person that appear'd unto *Abraham*, appear'd also unto *Isaac*, assuring him that he would perform the Oath which he sware unto his Father *Abraham*, that he would make his Seed to multiply as the Stars of Heaven, that he would give unto him the Land of Canaan, and that in his Seed all Nations of the Earth should be blessed. Gen. 26. 3, 4.

Concerning *Jacob* also we are inform'd, that a Man, or Angel in human Shape

wrestled with him, and that this Angel said unto him, *thy Name shall no more be call'd Jacob, but Israel: For as a Prince or Conqueror hast thou Power with God and with Men, and has prevail'd*; Gen. 32. 24. 28. intimating hereby, that his Power or Prevalency was owing to his Faith in the true God, and more particularly in the Angel-Redeemer, or to his Faith in the Angel, that appear'd unto him, as the Person by whom God would redeem the World, and confer the Blessing on all Nations. And the giving him a new Name was a Means of confirming and strengthening this Faith in him, as was likewise the wrestling of the Angel with him. For that *Jacob* was sensible that this Man or Angel was Almighty God, is very evident. For *Jacob* call'd the Name of the Place *Peniel*; for he said, *I have seen God Face to Face, and my Life is preserv'd*. Gen. 32. 30. And God appear'd unto *Jacob* again, when he came out of *Padan-aram*; and blessed him. Gen. 35. 9. And God said unto him *thy Name is Jacob; thy Name shall not be call'd any more Jacob, but Israel shall be thy Name*; and he call'd his Name *Israel*, 10. intimating hereby that he was the same Person, that appear'd to him at *Peniel* and blessed him. And God said unto him, *I am God Almighty; be fruitful and multiply, a Nation and a Company of Na-*
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tions shall be of thee; and Kings shall come out of thy Loins. 11. And the Land which I gave Abraham and Isaac, to thee I will give it, and to thy Seed after thee will I give the Land. 12. And God went up from him, in the Place where he talk'd with him, 13. And Jacob set up a Pillar in the Place where he talk'd with him, even a Pillar of Stone; and he pour'd a Drink-offering thereon, and he pour'd Oyl thereon. 14. This Jacob seems to have done, both for a Memorial of what had happen'd, and by Way of acknowledging the Divinity of, and of his expressing his Thankfulness unto that Person that had appear'd unto him, tho' not exclusively of the other Persons of the Godhead. For the pouring on of Oyl in particular seems to have been done by way of acknowledging that all Holiness, as well as all other spiritual Blessings, and consequently all Acceptance with God, is from God through the Operation of his Holy Spirit. Hence God is said to have anointed Jesus of Nazareth with the Holy Ghost, and with Power. Acts 10. 38. And the keeping up this Faith in God as the Giver of all Holiness through the Operation of the Holy Spirit, seems to have been the Reason, why not only Kings, Priests and Prophets, but almost all other Things under the Law which were consecrated to the Service of God, tho' they had no more than a relative

tive Holiness in them, were commanded to be anointed with Oyl.

It may be observ'd further, that when *Jacob* was yet in the House of *Laban* the Syrian, the Angel of God spake unto him in a Dream and said, *I am the God of Bethel where thou anointedst the Pillar, and where thou vowedst a Vow unto me.* Gen. 31. 13. And with respect to this former Appearance at *Bethel* we are told that the Lord said, *I am the Lord God of Abraham thy Father, and the God of Isaac; the Land whereon thou liest to thee will I give it, and to thy Seed.* Gen. 28. 13. *And in thee and in thy Seed shall all Families of the Earth be blessed.* 14. Now these things were done in order to the more effectually convincing *Jacob*, that the Person that appear'd to him at *Bethel* in his way to *Padan-aram*, that appear'd to him afterwards in the House of *Laban* the Syrian, that wrestled with him at *Peniel*, and that appear'd to him a second Time at *Bethel*, was one and the same Person; and that this Person was the God of his Fathers *Abraham* and *Isaac*, the usual visible Repreſentative of the *Elohim*, and the Person through whom God had promis'd to bless all Nations. And that *Israel's* Faith was agreeable hereunto, is evident from the Blessing wherewith he blessed the Children of *Joseph*, wherein he
says,

says, *God before whom my Father's Abraham and Isaac did walk, the God which fed me all my Life long unto this Day, the Angel which redeem'd me from all Evil, bless the Lads.* Gen. 48. 15, 16. *Israel* then evidently acknowledges this Angel to be the Almighty God, the Giver of Life and of all Blessings; but yet he could by no Means have itil'd this Person the Angel which fed him all his Life long, and redeem'd him from all Evil, had he not believ'd that there was another Person of the Godhead who was the first and chief of the *Elohim*; and unless he had believ'd likewise that this Angel was the Person thro' whom God had determin'd to redeem Mankind, and confer the Blessing on all the Families of the Earth. And I presume it will easily be granted that *Israel's* Faith was the same with that of his Fathers; or that the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, was one and the same God.

In the Relation of God's Appearance to *Moses* in a Flame of Fire in a Bush, it is said, *that God call'd unto him out of the midst of the Bush, and said, I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob*; Exod. 3. 6. and yet we are just before told, *that the Angel of the Lord appear'd unto Moses in a*
Flame

Flame of Fire. 2. This Person then that bore the Name of *Jehovah*, and yet is call'd by *Moses* the Angel of *Jehovah*, could be no other, in the Opinion of *Moses*, than the true God ; and yet had he look'd upon him as the Origin of all Power and Authority, or the first and chief of the *Elohim*, he could in no wise have call'd him the Angel of *Jehovah*. Nor is it less evident that the same Person, that appear'd to *Moses* in a Flame of Fire, gave the Law also upon Mount *Sinai*. It appears then, that in the Opinion of *Moses*, there were more Persons than one in the God-head ; or that the God of *Moses*, or the Object of his Worship and Adoration was not one in such a Sense as excluded all Distinction of Persons.

When Joshua was by Jericho, he saw a Man over against him, with his Sword drawn in his Hand: And Joshua went unto him, and said unto him, art thou for us, or for our Adversaries? Josh. 5. 13. And he said, Nay, but as Captain of the Host of the Lord am I now come. And Joshua fell on his Face to the Earth, and did worship, and said unto him, what saith my Lord unto his Servant? 4. And the Captains of the Lord's Host said unto Joshua, loose thy Shoe from off thy Foot, for the Place whereon thou standest is holy ; 15. intimating hereby that he was the

the same Person that appear'd unto *Moses* in a Flame of Fire, and consequently the same Person that had promis'd to give the Land of *Canaan*, for a perpetual Possession to the Seed of *Abraham*, and that he who made the Promise would even now fulfill it; and *Joshua*, by way of expressing the utmost Respect and Reverence towards him, did as he was commanded.

After the Death of *Joshua* the Angel of the Lord came up from *Gilgal* to *Bochim*, and said, *I have made you to go up out of Egypt, and have brought you unto the Land which I sware unto your Fathers; and I said, I will never break my Covenant with you.* Judges 2. 1. These words sufficiently shew, that this Angel was the same Person that made a Covenant with their Fathers, and sware unto *Abraham*, *Isaac* and *Jacob*, to give the Land of *Canaan* for a Possession to their Posterity,

When the *Israelites* were in Distress, the Angel of the Lord appeared unto *Gideon*, and yet it is said afterwards of the same Person, that the Lord said such and such things unto him. Judges 6. 12, 14. And when *Gideon* perceiv'd that he was the Angel of the Lord, he said, alas, O Lord God; for because I have seen the Angel of the Lord Face to Face. 22. And the Lord

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said

said unto him, *Peace be unto thee, fear not, thou shalt not die.* 24. Then Gideon built an Altar there unto the Lord, and call'd it *Jehovah-Shalom*. Hence it appears evidently, that Gideon knew that this Angel was *Jehovah* the Redeemer, the Giver of Peace, or the same Person that had before frequently appeared to his Fathers in the Form of a Man or Angel, and through whom the *Israelites* expected that God would in due Time redeem them from all their Troubles and from all their Sins.

I might here add the Case of the Appearance of the Angel to *Manoah* and his Wife: But since it may be easily known from what I have already said, and from the Circumstances of the History, who this Angel was, and what the Opinion of *Manoah* was concerning him, I shall not enlarge upon it.

This Distinction of Persons in the Godhead, and the peculiar Office of the Second of these Persons, and the Necessity of believing in him and of worshipping him, is express'd with sufficient Plainness in the Book of *Psalms*, and in the Writings of the Prophets. This may appear with respect to the *Psalms* from the following Passages. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*
Psalms

Psalms 34. 7. *Kiss the Son, lest he be angry, and ye perish from the Way, when his Wrath is kindled but a little: Blessed are all they that put their Trust in him.* 2. 12. The Lord said unto my Lord, sit thou on my right Hand, until I make thine Enemies thy Foot-stool. 110. 1. Of this last Passage no Sense can be made, unless one Person of the Godhead or *Elohim* be suppos'd to speak to another Person of the Godhead, or *Elohim* distinct from himself. And it is evident that the Person speaking is here consider'd as the Fountain of all Power and Authority, as the First and Chief of the *Elohim*; and that the Person spoken to is the very same, as was mention'd in the foregoing Passages, or that he is *Jehovah*, the Redeemer, the Son of God, the Person by whom the Promise was made to *Abraham*, *Isaac* and *Jacob*, which was confirmed to *David* and his Seed. a Person whom all are oblig'd to kiss or to reverence, to worship and to fear, and in whose Goodness, Power and Promises, all are commanded to put their Trust. This Person is call'd in the Writings of the Prophets the King of *Israel*, the Holy One of *Israel*, the Saviour and Redeemer of *Israel*, the mighty one of *Jacob*. But yet the Son can in no wise be suppos'd to be the King of *Israel*, and their Redeemer, any more than he can be

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suppos'd to be *Jehovah* or God exclusively of the Father; these Titles belonging primarily and eminently to the Father. For as there is a Distinction of Persons, so also is there a Unity of Godhead. *Jehovah our God is one Jehovah.* Deu. 6. 4. Hence it is, that more Persons than one are introduc'd, in the Writings of the Prophet *Isaiah*, as speaking under the Character of one God; as in the following Passages. *I am the Lord, and there is none else; there is no God besides me.* *Isaiah* 45. 5. *Thus saith the Lord that created the Heavens, God himself that form'd the Earth and made it, he hath establish'd it, he created it not in vain, he formed it to be inhabited, I am the Lord and there is none else.* 18. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.* *Isaiah* 44. 6. By the former Words of this last Passage the Father is evidently to be understood, and by the next the Son, or the Person by whom God had determin'd to redeem Mankind, and these two spake by the Mouth of the Prophet through the Operation of the Holy Ghost; and consequently the Holy Ghost spake also by the Mouth of the same Prophet. And certainly, according to the general and proper way of speaking, the three Persons are but one God, one Governor of the World,
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one *Jehovah*, one Saviour, one Redeemer, one Creator, one Preserver, one Sanctifier, whatsoever is the Act of either of the three Persons being virtually the Act of the two other Persons also. But the Father is the Head and Fountain of all Power and Authority, or First and Chief of the *Elohim*, as well as the original Author of all Holiness, of Life, Wisdom, and all other Blessings; nor does the Son himself think it unbecoming his Person, to call him by the Mouth of his Prophets, and through the Operation of the Holy Ghost, his God. Thus in the Book of *Isaiah* the Son is introduc'd as saying, *I have labour'd in vain, I have spent my Strength for nought, and in vain; yet surely my Judgment is with the Lord, and my Work with my God.* *Isaiah* 49. 4. *Tho' Israel be not gathered, yet shall I be glorious in the Eyes of the Lord, and my God shall be my Strength.* 5. The Prophet proceeds; *and he said, (what follows is evidently spoken in the Person of the Father) it is a light Thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preserv'd of Israel; I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation unto the Ends of the Earth.* 6. This is plainly declaring that the Son of God, through the Counsel of his Father, or through a voluntary Obedience to his Father's

ther's Will, would redeem all Nations ; or that the Father would redeem all Nations through such voluntary Submission of his Son. And tho' this Submission was not actually made by the Son, till such Time as he had actually suffer'd ; yet it is evident that there was a Promise made long before the Time of it's Performance, (which was the same Submission as to Will and Consent) of thus submitting in Fact, at the Time appointed by the Father. And certainly this was as great an Acknowledgment of the Father's Authority, or of his being the Fountain of all Power and Authority or First and Chief of the *Elohim*, as could be made at that Time. To this Purpose it is said in the Book of Psalms, *'Sacrifice and Offering thou didst not desire, mine Ears hast thou open'd ; Burnt-offering and Sin-offering hast thou not requir'd.* Psal. 40. 6. *Then said I, Lo, I come ; in the Volume of the Book it is written of me.* 7. *I delight to do thy Will, O my God ; yea, thy Law is within my Heart.* 8. It may not be improper to observe, that there is a plain Intimation, in these Words, of his coming into the World in order to obtain Remission of Sins for us through the Sacrifice of himself ; seeing this End, through Means of other Sacrifices, could not be obtain'd. But on the other Side, though the Son is acknowledg'd by the Father thro' the Mouth of his Prophets to be God, yet

yet he is no where acknowledg'd by him to be his God in any Sense whatsoever.

What I have said may, I conceive, sufficiently prove, that there was an especial Care taken for keeping up a Belief in the *Jewish* Church of a Distinction of Persons in the Godhead, and of a Subordination of those Persons to each other, with Respect to the Creation and Government of the World ; and that this Doctrine did prevail, and was actually taught as the common Doctrine in the ancient *Jewish* Church. I shall proceed therefore to consider what is said in the Old Testament concerning the Holy Spirit. And

1. The Holy Spirit is Spoken of in the Old Testament as the Creator of the World. But of this I have taken sufficient Notice already.

2. As the Giver of all Wisdom and Knowledge ; as the Revealer of future Events, and Author of all Prophecy. Hence we find, that sometimes, even false Prophets pretended to be inspir'd by the Holy Spirit of God.

3. As the Author and Giver of Strength, Courage and Resolution. Thus it is said, *that the Spirit of the Lord came upon Gideon;*
Judges

Judges 6. 34. *that the Spirit of the Lord began to move Samson at Times in the Camp of Dan, between Zorah and Eshtaol; 13. 25. that the Spirit of the Lord came mightily upon him, and the Cords that were upon his Arms became as Flax that was burnt with Fire, and his Bands loos'd from off his Hands, 15. 14. And agreeably hereunto it is said, that the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him. 1. Samuel 16. 14.*

4. As the Author and Giver of all Holiness. To this Purpose it is said, *'I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them. Eze. 36. 27.* Hence such as relinquish the Worship of the true God and Governor of the World are said to rebel, and vex God's Holy Spirit; *Isaiah 63. 10.* and in the same Sense God said, *that his Spirit should not always strive with Man. Gen. 6. 3.*

5. This Spirit is represented as every where present, giving Life to all Creatures, preserving them, and carrying on the Works of Providence. (1) From this Doctrine misunderstood of the Spirit's pervading all Things, if I may so speak,

(1) See *Psalmes 139. 7. 104. 30.*

giving Life to all Creatures, and acting throughout the Extent of the Universe, was probably deriv'd the Notion of some Philosophers concerning the Soul of the World.

It is evident then, that Care was constantly taken to keep up in the ancient *Jewish* Church, a Belief of a Trinity of Persons in the Godhead; and that such Faith prevail'd in that Church, Notwithstanding its being said in the Law of *Moses*, 'hear, O Israel, the Lord our God is one Lord, or Jehovah our God is one Jehovah. Deut. 6. 4. And indeed, these Words seem evidently to be spoken in Opposition to the Worship of a Plurality of Gods of limited Power and Authority; or to that Kind of Worship that prevail'd among the Heathen. To the same Purpose it is said by the Prophet *Zechariah*, 'and the Lord shall be King over all the Earth; in that Day shall there be one Lord, and his Name One; Zec. 14. 9. whereby the Prophet means, that then *Jehovah* or the Lord, who hath the sole Right of Dominion over all, will appear in Fact to be the sole Governor over all the Earth, and be receiv'd among his Subjects both *Jews* and *Gentiles* as the only God and Lord, reigning and being made the Object of Worship without a Rival among all Nations. He will be

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One in Opposition to any different Gods, and be acknowledg'd as supreme Lord and Governor; but will not be acknowledg'd to be One in such a Sense as excludes all Distinction of Persons. For I presume it will be granted, that the Object of Worship among all Nations, after the Union of the *Jewish* and *Gentile* Church, or after the more general Conversion of the *Jews* and all other Nations, will be the very same as was the Object of the Worship of *Abraham* *Isaac* and *Jacob*, and of the ancient *Jews*; and consequently, that the Unity will be one and the same Unity, and be acknowledg'd as such. As this Unity then will be acknowledg'd to be consistent with a Distinction of Persons, so the Distinction of Persons will be acknowledg'd to be not inconsistent with the Unity of Godhead; nor will it imply that there are more Gods and Governors of the World than one. For it sufficiently appears, that according to the Doctrine of the ancient *Jewish* Church, the Father is the Fountain and Origin of all Power and Authority, or First and Chief of the *Elohim*, who created the World by the Logos, and thro' the Operation of the Holy Spirit; that the Son or Logos, who is also Almighty, created the World through the Counsel, in Subordination to, and through a voluntary Compliance with the Will of his Father, through the Operation of the Holy Ghost;

Ghost; and that the Holy Ghost, who is likewise Almighty, as is evident from his creative Power, did in Fact create the World through the Counsel, in Subordination to, and through a voluntary Compliance with the Will both of the Father and the Logos. In like Manner the Father is the Fountain of all Wisdom, and yet the Son is the Logos or universal Reason of which Mankind are all Partakers, or, according to St. *John's* Expression, *the true Light, which lighteth every Man that cometh into the World*, John 1. 9. and for this Reason among others is call'd the Logos; and the Holy Spirit also is the Author and Giver of all Wisdom and Knowledge, the Father being the Giver of all Wisdom by the Son, and through the Operation of the Holy Ghost. In this Sense there was but one God of the *Jews*, but one Object of their Worship, who was acknowledg'd to be the Creator and Preserver of all Things, the Giver of all Blessings, and sole Governor over all the Earth.

But in saying the Son executed the Will of the Father through the Operation of the Holy Ghost, I wou'd not be thought to mean that the Son did nothing in ancient Times in his own Person. For he personally appear'd to the Patriarchs and other Men; personally promis'd to *Abraham*, that in

his Seed all Families of the Earth should be blessed ; and personally exhibited his Glory upon Mount *Sinai*, and gave the Law by the Ministration of Angels. My Meaning then is, that according to the general Oeconomy, what was will'd by the Father, and consented to by the Son, was executed by the Holy Ghost. And even such Things as were done immediately by the Second Person, were not done without the Consent of the Third ; and therefore in such Cases the Son acted as Representative of the two other Persons. To this I may add, that what was done by the Son, was render'd effectual to the End, for which it was intended, through the Operation of the Holy Ghost.

And as a Promise was personally made of blessing all Families of the Earth by the Son, the best-beloved of the Father and the Power immediately next to the Father ; as this Logos was the very Person by whom the Redemption was promis'd to be effected ; as this Promise was confirm'd by Oath, and what was done by the Son or Logos, was virtually done by the Father and the Holy Ghost also ; and consequently, as this Promise and Oath were made by the Father also and the Holy Ghost, and confirm'd afterwards several Times by the Father and Son through the Holy Ghost
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speaking by the Mouth of the Prophets ;
 so if we believe that a Redemption has been
 actually effected, we must of Consequence
 believe it to have been brought to pass by
 the Father through Means of the Logos or
 Angel-Redeemer, and through the Opera-
 tion of the Holy Ghost. The Logos then
 or Son of God, or Angel-Redeemer ; the
 same Person that appear'd to the Patri-
 archs, to *Moses*, to *Joshua*, to *Gideon* and
 to *Manoah* ; the same Person that rain'd
 down Fire upon *Sodom* and *Gomorrhah* from
 the Lord out of Heaven, and gave the Law
 upon Mount *Sinai* ; *the same Person that*
was in the Beginning, and was with God,
and was God, John 1. 1. by whom and
 through the Operation of the Holy Spirit
 the Father or God eminently and empha-
 tically so called made the World, when
 the Fulness of Time was come which was
 appointed of the Father, took upon him hu-
 man Flesh ; was incarnate through the O-
 peration of the Holy Ghost of the Virgin
 Mary, and dwelt or tabernacled in a Body
 of corruptible Flesh among us. *He came*
unto his own, unto Creatures that he him-
 self, through the Operation of the Holy
 Ghost, had made, *and his own receiv'd him*
not. John 1. 11. *But as many as receiv'd him,*
to them gave he Power to become the Sons of
God, even to them that believe on his Name :
12. which were born, not of Blood, nor of
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the Will of the Flesh, nor of the Will of Man, but of God ; 13. which are the Sons of God, not as being the Children of Abraham according to the Flesh, but as having obtain'd of God through Christ a full Pardon and Remission of all their Sins, and having their Hearts purify'd through Faith in the true God, to which they are led through the Guidance and Operation of the Holy Spirit of God. He who was by Nature a pure Spirit, and as such impassible or incapable of Suffering, by becoming incarnate, and taking upon him a corruptible human Body, put himself under a Capacity of suffering; or according to the Language of Ignatius, 'he who is above all Time, eternal, invisible, for our sakes was made visible; impalpable and impassible, was for us subjected to Sufferings; enduring all Manner of Ways for our Salvation. Ignatius to Polycarp. Tho' he was in the Form of God, tho' he was by nature Almighty and co-eternal with the Father; tho' he was the Person by whom and thro' the Operation of the Holy Spirit God made the Worlds, the Person by whom and for whom all Things were created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, and by whom and through the Operation of the Holy Spirit all Things subsist;

subſiſt; yet he did not greedily and ambitiouſly effect an Equality with God; but made himſelf of no Reputation, took upon him the Form of a Servant, and was made in the Likeneſs of Man. (1) As he increas'd in Stature, he ſhew'd more and more manifeſt Signs of more than ordinary Wiſdom, and during his Office exhibited, in Subordination to the Will of his Father and through the Operation of the Holy Ghoſt, many Inſtances of a divine Power; and actually carried on the Works of Providence both in Heaven and Earth, in Subordination to his Father's Will, through the Operation of the ſame Spirit. To this Purpoſe our Saviour ſays, *'and no Man hath aſcended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. John 3. 13. My Father worketh hitherto, and I work. John 5. 17. The Son can do nothing of himſelf, but what he ſeeth the Father do; for whatſoever he doeth, theſe alſo doeth the Son likewise; 19. the Father acting as I have before explain'd it, by the Son and thro' the Operation of the Holy Ghoſt; or the Son being, through the Operation of the Holy Ghoſt, the Executioner of his Father's Will. Hence the following Expreſſions of our Saviour may be eaſily un-*

(1) Phil. 2. 6, 7. Heb. 1. 2. Col. 1. 16, 17.

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derstood, *'I and my Father are one.* John 10. 30. *He that hath seen me, hath seen the Father.* 14. 9. *The Father that dwelleth in me, he doeth the Works.* 10. *I am in the Father, and the Father in me,* 11. *My Father is greater than I,* 28. And as in the Old Testament, the Person, by whom the World was to be redeemed, is called the Angel or Messenger; so in the New Testament there is frequent Allusion thereunto. *I proceeded forth, saith our Saviour, and came from God; neither came I of myself, but he sent me.* John 8. 42. *I have not spoken of myself; but the Father which sent me, he gave me a Commandment, what I should say, and what I should speak.* John 12. 49,

The Logos then or Angel-Redeemer, being found in Fashion as a Man, humbled himself; so far suspended and laid aside his divine Power, in Compliance with his Father's Will, as to become voluntarily obedient unto Death, even the Death of the Cross. Phil. 2. 8. For the Son being Almighty, the Father can't be suppos'd to have any compulsive Power or Authority over him. And as this was the greatest Act of Submission that could possibly be made to his Father's Will, on which Account, he may be said to have been made perfect through Sufferings; Heb. 10. so he hereby shew'd in the highest Degree, his perfect Acquiescence

quiescence in the Method of his Father's Government; and manifested, in the highest conceivable Manner, the Wisdom and Goodness of it. And hereby was his own Wisdom and Goodness fully display'd also, he being Governor of the Universe in Union with the Father, to whom, in the last Result, all the Glory and Honour redounds, (the Son acting in Subordination to, or in Compliance with the Will and Counsel of the Father, tho' under no Manner of natural Necessity of complying therewith) of whom, and through whom, and to whom are all Things. Most justly therefore may the Son be said *to be the Brightness or Effulgency of his Father's Glory, and the express Image of his Person.* Heb. 1. 3.

Nor can the Redemption be suppos'd, in any wise, to have been brought about, without the concurrent Operation of the Holy Spirit. For Christ was conceiv'd in the Womb through the Operation of the Holy Spirit, and through the Operation of the Holy Spirit was he rais'd from the Dead; tho' it may be said in other Words, that he form'd himself in the Womb, and rais'd himself from the Dead, according to the Will and Counsel of the Father, thro' the Operation of the Holy Spirit; or that the Father form'd him in the Womb, and rais'd him from the Dead through the Operation of the same Spirit. It may be ob-

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serv'd further, that the Holy Ghost makes the Redemption purchas'd by Christ to become effectual to our Salvation, by working in us a true Faith; and by giving us, in Consequence thereof, true Holiness, Peace and Joy.

But as the Son acts in all Things out of a voluntary Compliance with the Will of his Father, so the Holy Spirit acts out of a voluntary, not forc'd Compliance, with the Will both of the Father and the Son, neither of whom hath any compulsive Power and Authority over him. Agreeably hereunto and to what I have before asserted our Saviour saith, *it is expedient for you that I go away: For If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. John 16. 7. He shall glorify me; for he shall receive of mine, and shall shew it unto you. 14. All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you. 15. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me. 15. 26. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things. 14. 26.*

The Father then hath redeem'd us, and bestows all spiritual Blessings upon us, by Means of his Son and through the Operation of the Holy Ghost. The Son hath redeem'd us by his free and voluntary giving his Life for the Purchase of Man's Redemption, through the Counsel and in Compliance with the Will of his Father ; and makes this Redemption effectual to our Salvation by bestowing all spiritual Gifts upon us through the Operation of the Holy Spirit. The Holy Spirit sanctifies us, or bestows all spiritual Blessings upon us, in Compliance with, and in Subordination to the Will both of the Father and the Son. And in like Manner, as I have before observ'd, the Father hath created us by the Means of the Son, and through the Operation of the Holy Ghost. The Father then is Almighty, the Son is Almighty, and the Holy Ghost is Almighty. The Father is eternal, the Son is eternal, and the Holy Ghost is eternal. The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated. The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible ; and yet tho' there are three Almighty's, three Eternals, three uncreated and three Incomprehensibles, it is very manifest that there is but one God, or that the three Persons of the Godhead consider'd as the Object of

our Faith and Worship, of our Obedience and Thankfulness, are inseparably One; so that the believing in, and paying any Act of Worship and Adoration to either of the three Persons under his proper Character, must of Necessity include the believing in and paying an Act of Worship and Adoration to the other two. Nor indeed is either of the three Persons, any otherwise than in Union with the other two, Creator and Supreme Governor over all Things. *To us therefore there is but one God the Father,* to whom as the First and Chief of the *Elohim*, or as the Fountain of all Power, Wisdom and Authority, are all Things, and we to him, or more eminently to his Honour and Glory; *and one Lord Jesus Christ, by whom are all Things, and we by him,* 1. Cor. 8. 6. through the Operation of the Holy Spirit. This is the true God, and Faith in him is the only Means of obtaining eternal Life.

It must needs be deem'd a Matter of the utmost Importance to be rightly acquainted with, and duly to know the true God and Governor of the World; so far, I mean, as that we may be enabled, through such Knowledge, to be duly thankful unto him, and to give unto him the Honour due unto his Name. The Want of this Knowledge, and the not being duly thankful and respectful

respectful in Consequence thereof, was the Cause of God's loudest Exclamations against the ancient *Israelites*, and of the severest Punishments inflicted upon them. The chief Occasion of these divine Proceedings, consider'd as Tokens of God's Displeasure, was not the Immorality of the *Israelites*; but their not honouring the true God as Creator and sole Governor of the World; their not duly acknowledging his Power and Authority, his Holiness, his Goodness, and his Truth. *It is a People, saith he, that do err in their Heart, and they have not known my Ways. Unto them I swear in my Wrath, that they should not enter into my Rest.* Psal. 95. 10, 11. Nor does any Thing seem more needful at this Time, when divine Revelation is decried as a thing entirely useless by the Enemies of Christianity, and the present Growth of Infidelity is imputed, even by some of its pretended Friends, to the Teachers and Maintainers of the Doctrine of the Trinity, than to set that Doctrine in its true and proper Light; to remove the Objections against the Necessity of believing it, drawn from the suppos'd Mystery of it; to shew that the true Object of our Worship, the true Object of our Faith, Obedience and Thankfulness, the Method of his Proceedings, and the true Means of being accepted by him, (which are

are Discoveries that expose in the highest Degree, the Folly of the Wisdom of this World, and the Insufficiency of all human Philosophy) are, with sufficient Clearness, pointed out to us in Scripture; and by Consequence to shew the Expedience and Usefulness of a divine Revelation. But tho' I have proceeded herein with the utmost Candor, having at my first setting out been attach'd to no particular Scheme whatsoever, but resolving with myself impartially to search after Truth without regard to Sect or Party, and to be determin'd by the sole Evidence of the Case, and have faithfully and sincerely adher'd to my first Resolution; yet I am very sensible, since it has always so happen'd in Cases of the like Nature, that great Offence will, by some Men, be taken; especially since I have found myself oblig'd to recede from some almost generally receiv'd Tenets of the Christian Church. But I desire that it may be carefully observ'd and consider'd, that strictly speaking, I don't recede from the general Doctrine of the Christian Church, but only from the more generally receiv'd Interpretation of that Doctrine, or rather from the Additions made to the Doctrine that was originally taught in the Church of Christ; that Truth does in no wise depend upon Decisions and Determinations of Men not authoris'd by any extraordinary
divine

divine Commission; that such Decisions have no farther Authority, than they are consistent with Scripture interpreted agreeably to the Rules of right Reason; and that Scripture and Reason therefore ought to be prefer'd before all human Determinations whatsoever. I can't think then, that any Man is restrain'd by such Decisions from examining, with due Humility and Sincerity, into the Nature of the Christian Religion, and of the Christian Faith, upon a right Knowledge whereof his eternal Salvation is suppos'd to depend. Besides, nothing is more common than to hear such People, as are most likely to be offended, talk of Christianity as it existed in its primitive Simplicity, and as of a Religion then adapted to the Capacities of the Vulgar. I have at least then the Pleasure of observing, that Christianity, even according to their own Confession, has been greatly misrepresented. I presume farther that it will be acknowledg'd, that the Form of Baptism was the real Original of all Creeds, and that there can be no other Way of finding out and discovering to others, what Christianity is, than by examining into the State of the Christian Religion at its first Establishment; than by explaining what is contain'd in the Form of Baptism; and by endeavouring to restore Christianity, as far as possibly may be, to its primitive acknowledg'd

knowledg'd Simplicity. But in order more fully to shew my Reasons for receding from some of the more generally receiv'd Tenets of the Christian Church, and that as little Offence as possibly may be given, I shall propose some Queries and Observations concerning the Doctrine of the Trinity, and Incarnation of Christ Jesus.

1, I ask then, whether a pure spiritual intelligent Substance, and a pure spiritual Person, are not really one and the same Thing? For indeed otherwise, there must be either a pure spiritual intelligent Substance, which is not a pure spiritual Person; or else a pure spiritual Person, which is not a pure spiritual intelligent Substance. I must own, that a pure spiritual intelligent Substance is different, as to our Conceptions, from a pure spiritual Substance, as having the Idea of Intelligence annex'd to that of a pure spiritual Substance, tho' it can't well be conceiv'd, that there should be in Fact a pure spiritual Substance which is not also intelligent. Thus much however is certain, that all that is material in the present Enquiry concerns the Reality of Things, and not the bare Manner of our conceiving them.

2. Whether Christ's human Soul was united to the Substance or Person of the Father

ther, in the same Sense and in the same Manner, in which it is suppos'd to have been united to the Person or Substance of the Son ; and if it was, whether the Father may not be said to have come into the World, and to have been made Man, in the same Sense in which the Son is said to have come into the World and to have been made Man ? For certainly it cannot be conceiv'd, that the Person of the Son, who was very God, should come into the World and be made perfect Man of a reasonable Soul and human Flesh subsisting, and yet that the Substance of the Son should not come into the World. For this could be no otherwise effected than by the Son of God's assuming a human Soul and a Body ; or by Virtue of a Union of his divine Substance with a human Soul and a human Body. And indeed if it be said, that the Person of the Son came into the World and not the Substance of the Son, it will follow that the Person of the Son is really different, and not different as to our Conceptions only, from the Substance of the Son. Neither can it be said, that the Substance of the Son came into the World, and was united to a human Soul and Body, and not his Person. For then it would follow that the Substance of the Son is somewhat really different, and not different as to our Conceptions only, from his Person. If

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then there be such a Union between Father and Son as makes them to become one Substance, and the human Soul and Body be suppos'd to be united to the Substance of the Son, they must be united to the Substance of the Father also. For otherwise here would appear to be a real Divisibility of the divine Substance; since the human Soul and Body must be suppos'd to be united to one Part of the divine Substance, and not to another. As it is absurd to say, that the human Soul and Body were united to the Person of the Son, and not to his Substance; so it would be absurd to say, in Case of any such Union as may make Father and Son to be only one individual Substance, that they were united to the Person of the Son, and yet not united to the Substance of the Father. Why then are we oblig'd to believe and confess under Pain of Damnation, that the Son came into the World and was made Man, and not the Father?

Neither indeed can it be conceiv'd, that the Redemption of Mankind has been effected by the Blood of the Son of God, unless the Son of God took upon him in some Sense the human Nature, and was in some Sense both God and Man. For a pure Spirit, as such, can't be said to have redeem'd us by his Blood; and it is impossible

that the Sufferings of a meer Man should atone for the Sins of the World.

I conclude then that it is absurd to say, that tho' the Union of three Persons (each Person being Substance) makes them one Substance, yet the same Union does not make them one Person; because Union of Substance is one Thing, and Unity of Person is another; And there is no Necessity that the same Kind of Union which is sufficient for one, must be sufficient for the other also. (1) For if it be allow'd in Fact, and not in Words only, that each Person is Substance, then it must either be granted that three distinct Persons are really, and not as to our Conceptions only, three distinct Substances; and that Unity of Substance and Unity of Person (for Union of Substance is an equivocal Expression, and serves only to draw the Mind off from the Consideration of pure spiritual intelligent indivisible Substance, and such is the subject of the present Enquiry, to material divisible Substance) are in the present Case one and the same Thing; or else Person, each Person being allow'd to be Substance, must signify something really different from the Substance of the Person, and each Person, in the more loose and unrestrain'd Sense

(1) See Waterland's 3d Defence, p. 21.

of the Word, must be compounded of the divine Person as distinguish'd from the divine Substance, and of the divine Substance as distinguish'd from the divine Person ; or else the word Person must in Fact signify only sometimes something absolute, and at other Times stand not for any Thing absolute, but for a meer Relation or Affection of Being. Thus the same Man, who may be consider'd for the sake of Illustration as one indivisible Substance, may be with respect to different Persons both a Father and a Son, and as thus bearing two distinct personal Characters may be consider'd as two Persons: But such Man is not absolutely two distinct Persons, but only bears two different Relations. For the same Unity that is suppos'd to constitute him one Substance, must necessarily make him to be absolutely one Person also ; nor is there any real conceivable Difference between the Person absolutely consider'd, and the suppos'd indivisible Substance. Tho' Father and Son are relative Terms, yet if the Persons be really distinct to whom those Relations belong, the Relations themselves must be founded in really distinct Substances ; and the Person of the Father, and the Substance of the Father, if the word Person be suppos'd to signify any thing more than a meer Relation or Affection of Being, must signify just one and the same Thing,
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tho' under a different Consideration; the Consideration of the Person of the Father having the Consideration of the Relation of the Substance of the Father to the Son annex'd to the bare Consideration of the Father's Substance. In like Manner, the Substance of the Son and the Person of the Son are one and the same Thing, and differ only as to our Manner of conceiving them. One distinct and purely spiritual Person as such, can be no other than one distinct indivisible intelligent Substance; and three distinct and purely spiritual Persons must be three distinct indivisible intelligent Substances; and in Case of one intelligent Substance only, there can be no more, in any Sense whatsoever, than one Will. But it may be observ'd, that tho' in the Case of three Persons unanimously willing the same Thing, there are three distinct Wills or Acts of Volition, according to the Philosophical or Metaphysical Sense of the Words; yet according to the vulgar and popular Way of speaking, it may be properly enough said, there is but one Will, or that such three Persons, in Will and Consent, are One.

3, If the Father Son and Holy Spirit, tho' suppos'd to be one indivisible Substance, must be believ'd to be three Persons, why should not the Logos and the human Soul, each being intelligent, and as being

being not only Substance and Substance, but of a quite different Nature from each other, (tho' allow'd to be equally inseparable) be acknowledg'd to make two Persons? This seems to shew farther, that the Word Person has been generally us'd, in this Dispute, without any certain definitive Meaning or Signification, and perhaps without any Meaning or Signification at all.

4. Whether the Union of the Logos with a human Soul, will not as much suppose the Union of an infinite Being with a Finite, as the Union of the Logos with a human Body only? But as for the Logos, or Deity, being infinite as to Extension or Amplitude of Substance, it is in no wise proveable, nor does it seem probable.

5. If the Union of a spiritual Substance, of a spiritual Substance, and of a spiritual Substance, be such in the Deity as to constitute but one Substance, and yet does not destroy the Distinction of Persons in the Godhead; and the Union of the Logos and the human Soul, tho' the Substances be by Nature immensely different, be such as destroys all Distinction of Person (for two distinct intelligent Substances must, I conceive, be allow'd to make two Persons, even tho' it should be granted that every Person is not of Necessity a distinct intelligent Substance) then there must be a greater Union between
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the Logos and the human Soul, than between the spiritual Substance, and the spiritual Substance in the Deity. But the Logos, as a divine Substance, must certainly be suppos'd to be immutable; and yet it is evident that if a human Soul, which is an intelligent Substance be so taken into the very Substance of the Logos, as to constitute together with the Logos but one Person, then here must be a Change of the Logos even as to his divine and spiritual Nature and Substance, and a new Person must be suppos'd to arise from such Union quite different from either of the former; whereas the suppos'd Incarnation of the Logos, and his becoming capable of suffering by Means of being vitally united to, or by virtue of a Union of his divine Person with a Body of corruptible Flesh, in the same Manner as the human Soul is united to the human Body, does by no Means destroy the Immutability of the Logos; the human Body being suppos'd to be entirely external and adventitious to, and distinct and separable from the spiritual Substance of the Logos, and in no wise to enter into the spiritual Nature of it. It is said indeed by way of Illustration, 'as the reasonable Soul and Flesh is one Man, so God and Man is one Christ, by which, I conceive we are to understand, that the Logos, the human Soul, and the human

human Body make but one Person, even as the human Soul and Body make but one Person or one Man. This Comparison perhaps, upon a Review, may appear to be not altogether so much to the Purpose, as at first Sight it seems to be. There is a vast Difference between the Union of two spiritual intelligent Substances, (and such are the Logos and the human Soul) and the Union between a spiritual intelligent Substance and a barely passive or material Substance. For in one Case, the one must be suppos'd to enter into the very Substance, and become indivisibly One with the other, or to constitute together with it an absolute individual, one Person absolutely, and absolutely one Substance, which must necessarily suppose an internal change of Substance; in the other Case, no such Change need be suppos'd. Let us suppose the Pre-existence of a human Soul. In this Case, the Soul would be the very same individual intelligent Substance or Person after its Union with the Body as it was before. In like Manner, after its Separation from the Body it would be the very same individual intelligent Substance, or Person, as it was during its Union with the Body, the Difference consisting only in external Circumstances. And should this Soul be reunited to the Body, the Sameness of Person would still remain. And it is evident, that what constitutes the Sameness of Person in these
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several Changes and Circumstances, is the Indivisibility and Incommunicability of the spiritual intelligent Substance or human Soul. This, I conceive, points out the true Principle of Individuation.

6, The Logos came unto his Own, and his Own receiv'd him not. If instead of coming into the World in Person, he only sent a human Soul in his Stead, this seems not to be altogether true. For the Distance between them is Infinite, even as much as between Creature and Creator, unless it be suppos'd that such a human Soul was the Creator of the World. It does in no wise seem in Fact to be giving due Honour to God, or to be any Acknowledgment of his Goodness and Truth (especially if we consider the frequent Declarations made by God himself, or by God eminently and emphatically so call'd, of redeeming the World by his Son) to say that the Son in Fact did not come into the World and suffer, but that a human Soul was substituted in his Stead. Nor can it be suppos'd but that the Father must have a compulsive Power and Authority over a human Soul, and that consequently the Sufferings of a human Soul cannot in any wise be prov'd to be purely and absolutely voluntary. But such Sufferings, as were not purely and absolutely voluntary could not, I conceive, be effectual to the Redemption

of Mankind. If Sufferings were necessary in order to the Redemption of Mankind, the divine Goodness could be no otherwise fully illustrated therein, than through the Sufferings of a Person of the Godhead. The affirming that Christ could not redeem us without assuming that Part of our Nature which is most considerable, viz. the human Soul, is evidently affirming the Sufferings of a human Soul to be of more Value and Efficacy towards the Redemption of Man, than the Sufferings of the Logos or Son of God.

7, It is said in the Old Testament, that three Men appear'd unto *Abraham*, one of whom, as is very evident, was the Son of God; and also that a Man appear'd unto *Joshua* with a Sword drawn in his Hand, who was evidently the same Person; and yet no one, I presume will affirm that this Person had a human Soul, but will rather say that he was call'd a Man, because he appear'd in human Form as a visible Symbol of his Presence, neither then can it be inferr'd, that he received or was united to a human Soul at his Incarnation, because he is called the Man Christ Jesus. Neither can it be inferr'd, that Christ had a human Soul, or that the Logos was united to a human Soul and not to a human Body only, from its being said, *When thou shalt*
make

*make his Soul an Offering for Sin. Isaiah 53.
 10. He shall see of the Travel of his Soul. 11.
 He hath pour'd out his Soul unto Death. 12.
 My Soul is exceeding sorrowful. Mat. 26.
 38. For it is said, behold my Servant whom
 I uphold, mine Elect in whom my Soul de-
 lighteth; Isaiah 42. 1. which Words are
 evidently spoken in the Person of the Fa-
 ther; and yet no one, I presume, will af-
 firm that the Father has a human Soul.
 Nor indeed is the Son suppos'd by any
 one to have had a human Soul before his
 Incarnation; and yet it is said, shall not my
 Soul be aveng'd on such a Nation as this?
 Jer. 5. 9 And his Soul was griev'd for the
 Misery of Israel. Judges 10. 16. And the
 Lord trieth the Righteous; but the wicked
 and him that loveth Violence, his Soul hateth,
 Psalmes 11. 5.*

8, If the Substance of the Father was
 united to the human Soul, in the same Sense
 and Manner as the Substance of the Son,
 or the Person of the Father in the same
 Sense and Manner with the Person of the
 Son; (which must be the Case, if the Fa-
 ther and Son be one indivisible Substance)
 then certainly the Father suffer'd in the
 same Sense and Manner as the Son. Why
 then are we requir'd to believe, under Pain
 of Damnation, that the Son suffer'd and
 not the Father? Besides, if the Logos and

human Soul were so loosely united, if I may be allow'd the Expression, as that the human Soul was not Partaker of the Wisdom and Knowledge of the Logos, nor the Logos Partaker of the Sufferings of the human Soul, it is impossible to conceive how they should in any wise constitute one Person. The Person can no more be said to know or suffer abstractedly from the intelligent Substance, than the intelligent Substance can be said to know or suffer abstractedly from the Person; and two distinct intelligent Substances must constitute two Persons.

9, Whether a pure spiritual intelligent Being that is Almighty, and consequently can't suffer in any Circumstances whatsoever without its own free Will and Consent, and which as a pure Spirit is impassible, but yet can make Beings capable of Suffering, can't put itself in such Circumstances as to become capable of undergoing Sufferings in its own spiritual Substance, or in its own Person; and whether if the general Good and Happiness of his Subjects might be promoted in the highest Degree by the Sufferings of such a Person, it would be any Sign of Weakness or Imperfection for such a Person voluntarily to undergo them? would not such a Person's consenting to undergo great Sufferings for the general Good

Good of his Subjects, be the greatest Specimen that could be given of his disinterested, immense and boundless Goodness towards his Subjects? And were the Possibility denied of such a Being's placing himself in such Circumstances, this would be a manifest Limitation of his Divine Wisdom and Almighty Power. Sufferings absolutely and in the highest Degree voluntary are so far from implying Weakness, that they rather imply the direct contrary, viz. a Negation of all superior compulsive Power.

It will perhaps be said, if the Son is from the Father, or of the very Substance of the Father by eternal Generation, this also, unless the Father and Son be suppos'd to be one Substance tho' different Persons, must argue a Divisibility of the divine Substance. But where is it said in Scripture, that the Son is in this Sense from the Father? I may add, where is it said that the Holy Spirit is from the Father and the Son by eternal Proceſſion? What is the Difference between Generation and Proceſſion? Why then are we oblig'd to believe that the Holy Ghost is from the Father and the Son by Proceſſion; and the Son from the Father by Generation as distinguish'd from Proceſſion; whereas it is no less clearly said in Scripture, that the Son proceeded from the

the Father, than that the Holy Spirit proceedeth from the Father and the Son?

But it will be objected, if Christ had no human Soul, then the Words of our Saviour concerning his not knowing the Day and Hour on which the End of the World shall be, must be understood of the divine Logos. I answer, if the human Soul be suppos'd to have been Partaker of the same Knowledge with the Logos, in which Case only they could constitute one Person, the same Difficulty will remain. But as for our Saviour's Words, they are as clear and express as possible. *'But of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son but the Father ; or as it is express'd in St. Matthew's Gospel, but my Father only. (1)* How could it be truly said, *'no not the Angels of Heaven nor the Son,* (the Person immediately next to the Father) *but the Father only,* if the Son knew it in any Respect, or under any Capacity whatsoever? Indeed the Possibility of the Son's not knowing that Day and Hour, must necessarily follow from the Supposition of a Distinction of Personality; nor could our Saviour's Form of Expression be well accounted for, were it not intended more par-

(1) See Matt. 24. 36. Mark 13. 32.

ticularly to point out such a Distinction. And this may shew in Part why he was content, in Compliance with his Father's Will, that this Secret should be hid from him; tho' another Reason might be, the shewing his full Acquiescence in the Wisdom of his Father's Government, and the acknowledging his Father's Authority as First and Chief of the Godhead. It is no Disparagement to the Wisdom of the Son, nor any Denial of his being qualify'd in an equal Measure with the Father to be Judge and Governor of the World, to say that through his own Consent he knew not a certain Matter, which if a Distinction of Personality be allow'd, could not be suppos'd precisely knowable, unless the Father had been pleas'd to reveal it; especially if there was a Reason fully sufficient why he should consent to its being conceal'd from him, and absolutely left to the sole Determination of the Father. And as the Son is qualify'd to be Judge and Governor of the World, so certainly he has by Nature a Right to the Government of it in Union with the Father and the Holy Spirit, as being in Union with the Creator of it. If both the ancient *Jews* and succeeding Christians have been Worshippers of the true God, they must have been Worshippers of one and the same God; the same Persons (and no more) that were the Object of the *Jewish* Worship must

must be the right Object of the Christian ; and whatever Difference has happen'd to either of the Persons can by no Means be suppos'd internal and essential, but only accidental, circumstantial or modal. But whatever Difficulties may remain as to some particular Texts, I hope I have sufficiently prov'd in general, that the Doctrine of the Unity and Trinity, as laid down in Scripture, is no unintelligible Doctrine ; that we are not requir'd to believe Things purely for a Trial of our Faith ; that Revelation does not supersede the Use of Reason, nor demand a Belief of any Thing more incomprehensible than pure Deism does ; and that a full Answer has been given to the following Objection, viz. there can be no Revelation where nothing is reveal'd. But these Things will appear more evidently from what I shall say in the following Chapters.

CHAP. II.

Of the Nature End and Design of Miracles and Prophecies, and of the Evidence arising from thence of the Truth of reveal'd Religion.

ANY thing may, I conceive, according to the general Sense of the Word, be consider'd as a Miracle, which is unusual and extraordinary; and neither results from the ordinary Laws of Nature, nor is performable by the Power of Man; especially by such Means as are us'd by the Worker of the Miracle. Thus in the Case of *Moses's* casting down his Rod and its becoming a Serpent, it is manifest that this Event was very unusual and entirely different from the ordinary Course of Nature; and that it was impossible for *Moses* to turn it into a Serpent merely by his own Power. If then it was not done by the Power of *Moses*, it was done by the Power of some other Being; otherwise here would be an Effect without a Cause. If an extraordinary and wonderful Effect be produc'd, it is evident even to a Demonstration, that there must be some Power able to produce it. It is likewise evident, that if in Case of two different Powers, an Effect can be produc'd by one Power, which cannot

cannot be produc'd by the other, the Power which can produce such Effect, must, at least as to that Particular, be superior to that which cannot produce it. And if this Superiority of Power be manifested in several Instances, it must of Consequence be so much the more evident. Nor would this Evidence of superior Power be at all weakned, tho' it should be impossible for us to perceive clearly and distinctly any greater Difficulty in the Things that could not be perform'd, than there seem'd to be in some other Things that actually were perform'd by the same Power. And should we suppose one of these Powers to be restrain'd by the other, the restraining Power must necessarily be suppos'd superior to the Power restrain'd by it.

These Things then being promis'd, I say that one End of Miracles in general is the begetting Faith in him as Governor of the World, and the proper Object of our Worship, by whose Power the Miracles were perform'd. And it is evident that Miracles may be exactly adapted to this End and Purpose; or that they may be so circumstanc'd, as that they may afford a plain Evidence of the unlimited and uncontrollable Power of him, with Respect to the Government and Management of the Affairs of the World, by whom they were

were effected. If then we consider the exceeding great Importance of having a true Faith, or of believing in and worshipping the true God; and how apt Men are to entertain an erroneous Faith, and to depart from the Worship of the true God; we may from thence draw a strong presumptive Argument, that Miracles, in some certain Cases, would be actually perform'd by the Power of the true God; especially if it be consider'd further, that Miracles may be so circumstanc'd, as that they may not only serve to point out who is the true God and Governor of the World, but may be a convincing Evidence, that the true God and Governor of the World is a God of perfect Truth. Thus the immediate End and Design of the Miracles wrought by *Moses* in *Egypt* was the begetting Faith in him, by whose Power they were effected, and consequently in the God of *Abraham*, *Isaac* and *Jacob*, as the true God and Governor of the World, and as a God of perfect Truth. And to this Purpose they were exactly adapted. For certainly there could be no Reason in the least for doubting, but that he who made the Promise to *Abraham*, and he who fulfill'd it, was one and the same God. But the Miracles wrought by the Magicians were manifestly intended to hinder and prevent the fulfilling of the Promise; and to beget a Faith in, and to promote the Worship of those Gods, by

I 2

whose

whose Power the Performance of the Promise was attempted to be prevented. And certainly the Inability of preventing such Performance, was a plain Evidence of the Superiority of that Power, by which the Promise was fulfill'd. And the greater the Manifestation of that Superiority of Power was, and the more surprizing the Manner in which Part of the Promise was fulfill'd, the greater was the Evidence that the Fulfiller of it was the true God and Governor of the World, the greater Reason was there for believing that the more essential Part of the Promise made to *Abraham*, viz. that in his Seed all Families of the Earth should be blessed, and whereof the having so far in Fact fulfill'd the Promise was a Token and Pledge, would in due Season be fulfill'd also; and consequently for believing in the God of *Abraham* as a God of absolute and uncontrollable Power with Respect to the Government of the Affairs of the World, and of perfect Truth.

But God manifested his Power in a peculiar Manner by Means of his glorious Appearance, and of the Thundrings and Lightnings, and of the Mountains burning with Fire unto the midst of Heaven, at the Time of giving the Law upon Mount *Sinai*, (1) And this was done in order to

(1) Exod. 19. 16. Deu. 4. 11.

the begetting a Faith in that God, who so wonderfully manifested his Presence, not only as the God who commandeth the Thunder and the Lightning, but as a God who is attended with Myriads of Angels shining as Flame of Fire, as the Attendants of his Throne; and consequently as a God that was fully able to fulfill the Promise made to *Abraham*; and as the Giver of that Law which was deliver'd by the Hand of *Moses*; to the End that an acceptable Obedience might be paid to that Law through such Faith. In Allusion to this glorious Manifestation of God's Presence upon Mount Sinai the *Psalmist* says, *'who maketh his Angels Spirits; his Ministers a flaming Fire. Psa. 104. 4. The Chariots of God are twenty thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy Place. Psa. 68. 17.* Hence also the *Apostle* says, *that the Law was ordain'd by Angels in the Hand of a Mediator; Gal. 3. 19. and St. Stephen, that the Jews receiv'd the Law by the Disposition of Angels. Acts. 7. 53.*

I can't but remark upon this Occasion, that tho' in the Law of *Moses* a Curse was denounc'd against every Transgression, yet the *Jews* might have observ'd, that in some Cases *Moses* interceded for the People; and that in some Cases the People were pardon'd thro' his Intercession, notwithstanding the most
notorious

notorious Transgression of the divine Law. This is particularly observable in the Case of worshipping the Calf made by *Aaron*, even during the Time of *Moses's* Continuance in the Mount, and of such an extraordinary Manifestation of the divine Presence upon it. Hence it might have been concluded with great Certainty, that perfect and absolute Obedience was in no wise expected according to the Pharisaical Notion, or in such Sort as that no Room should in any Case be left for Repentance. Neither could the Doctrine of Forgiveness, through Means of Mediation or Intercession be in any wise justly objected against by the *Jews*. *Now a Mediator is not a Mediator of one ; but God is one.* Gal. 3. 20. Mediation supposes the making Reconciliation between two Parties ; but God is only one Party. If *Moses* therefore was a Mediator between God and the People, it must be suppos'd that not only Pardon of Sin was in some Sort granted on God's Part through the Intercession of *Moses* ; but that future Obedience was promis'd on the Part of the People ; and if Sins were pardon'd in some Measure, I mean with Respect to the temporal Punishment of them, through the Intercession of *Moses* ; then certainly there is far greater Reason for thinking, that full and plenary Remission of Sins will be granted through the Sufferings and Intercession

tercession of the Son of God, by whom the Law was personally given upon Mount Sinai, upon Condition of Faith in his Name.

But it is more to my Purpose to observe, that *Horeb* is either a Part of Mount Sinai, or else contiguous to it, concerning which God had said to *Moses*, (or the Logos had personally said to *Moses*, and the other two Persons had virtually spoken the same Words, whatever is done by the Son being virtually done by the Father and Holy Spirit also) *'certainly I will be with thee : or by my Power will bring this Event to pass: and this shall be a Token unto thee hereafter, that I the same God by whom the Promise was made to Abraham, have sent thee: When thou hast brought forth the People out of Egypt, ye shall serve God upon this Mountain.* Exod. 3. 12. And the bringing the Children of *Israel* to that Mountain, in Consequence of the working many Miracles and mighty Works both in the Land of *Egypt*, and in the Red Sea ; (such Works as prov'd the absolute Power and Authority of the immediate Worker of them with Respect to the Government of the Affairs of the World) was a plain and clear Evidence, that he the same God, the same *Jehovah*, by whom the Promise was made to *Abraham* of giving the Land of *Canaan* to

to his Seed, was the actual Fulfiller of it; that he the same God so gloriously manifested his Presence upon Mount *Sinai*; and that he the same God was the Giver of that Law upon Mount *Sinai*, by the Ministration of Angels, which was deliver'd to the People by the Hand of *Moses*. And from these Things considered together arose a very strong Argument for believing in that God, as the true God and Governor of the World; for receiving the Law of *Moses* as a divine Law; and for faithfully and sincerely observing it in Obedience to the divine Will.

Hitherto I have considered the Evidence of the Truth of reveal'd Religion arising from Miracles, with particular Reference to the Religion of the ancient *Jews*, and shew'd that they were exactly suited to the Production of the End for which they were design'd; and shall therefore proceed to consider the Nature of this Evidence with more especial Relation to the Truth of the Christian Religion.

The End and Design of Christ's Miracles was the begetting a Faith in him as the Son of God and the promis'd Redeemer; or the begetting a Faith in God as a God that had actually sent his Son into the World in order to his purchasing the Redemption

demption of Mankind by his voluntary Death in Compliance with the Will of his Father, to the End that the Promise made to *Abraham* that in his Seed all Families of the Earth should be blessed, (which Promise was confirm'd by Oath, by a most solemn Contract, and by the Mouth of all the Prophets) might be so fulfill'd ; that by this most illustrious Instance God might be more fully declar'd to be a God of Truth and Goodness, and Men might pay an acceptable Obedience unto him in Consequence of such Faith in him. And it is evident, that they were exactly adapted to this End and Purpose. For God at first created, and hath ever since govern'd the World by the Son and through the Operation of the Holy Ghost. If then the Father be the Author and Giver of Life, the Creator and Preserver of all Things by the Son and through the Operation of the Holy Ghost ; and Christ gave evident Signs of his creative providential Power, and of his Power of giving Life to whom he pleas'd through the Operation of the Holy Spirit ; then this was a plain Evidence, that Christ was the very Person by whom and through the Operation of the Holy Ghost, God at first created and hath since sustain'd and govern'd the World. Hence our Saviour says, *if I do not the Works of my Father believe me not* : John 10. 37. the

Father being eminently, primarily and emphatically the Creator of all Things, the Lord and Giver of Life, and the Sovereign Ruler over all the World. And certainly Christ's Miracles were a strong Evidence of his Almighty Power. This is plain from his feeding five thousand with five Loaves, and four thousand with seven Loaves, a large Quantity being left; and from his authoritatively commanding even the Dead to arise, the Sick to recover and the Winds and Storms to cease and be still. For as it was said at the Creation, *'let there be Light: and there was Light*; Gen. 1. 3. so Christ says with the same Authority to the Dead, *'Lazarus, come forth: and he came forth*; John 11. 43, 44. to the Sick, *'arise, take up thy Bed, and go thy Way into thy House: and he arose*; Mark 2. 11, 12. to the Winds and Sea, *'Peace, be still: and there was a great Calm*. Mark 4. 39. Since then Christ's Miracles prove his absolute Power and Authority (in Union with the Father and Holy Spirit) with Respect to the Government of the Affairs of the World, and plainly declare him to be that very Person by whom and through the Operation of the Holy Spirit, God at first created and hath since govern'd the World; we have from hence very clear Evidence of the Voluntariness of his Death; and there being no imaginable Reason why such a Person

Person should come into the World and voluntarily suffer Death, unless in Order to the Redemption of Mankind; his Miracles must of Consequence afford a strong Argument in Defence of the Truth of the Christian Religion, or of Christ's being the Person through whose voluntary Death in Compliance with the Will of his Father, the World in Fact has been redeem'd.

The Truth of the Christian Religion is farther confirm'd by Christ's Resurrection from the Dead. This will very evidently appear, if we consider that Christ himself, during his Abode on Earth, clearly foretold his own future Resurrection; and that he foretold it not only as an Event that would in Fact come to pass, but as an Event to be brought to pass by the Power of the Father, or by his own Power in Compliance with the Will of his Father and through the Operation of the Holy Ghost; and that he appeal'd to this Event as a Sign or Evidence of his being the Son of God, and the Person ordain'd to be the Redeemer of the World by Means of his voluntary giving up his Life for the Sins of the World in Compliance with his Father's Will. *Therefore, says he, doth my Father love me, because I lay down my Life, that I might take it up again. No Man taketh it from me, but I lay it down of myself: I*

e Power to lay it down, and I have Power to take it again. This Commandment have I receiv'd of my Father. John 10. 17, 18. And when the *Jews* said unto him, what Sign shewest thou unto us, seeing that thou doest these Things? Jesus answer'd, *'destroy this Temple,* (calling his Body a Temple as being the immediate Habitation of the Logos or Son of God) *and in three Days I will raise it up.* John 2. 18, 19. Since then Christ foretold his Resurrection as an Event to be brought about by his own Power in Compliance with the Will of his Father; since there is no Reason for doubting but that he who foretold so wonderful an Event, as an Event to be brought to pass by his own Power, did by his own Power bring it to pass, especially if it be consider'd that he manifested his Power of raising the Dead during his Abode on Earth; since such an Event can be no otherwise consider'd, than as an extraordinary Effect of divine Power; and since according to the general Tenor of the divine Ceconomy what is will'd by the Father is executed by the Son through the Operation of the Holy Ghost; there is the highest Reason for believing, that Christ, according to his own Declaration made before his Death, was rais'd by the Power of his Father, or by his own Power in Compliance with the Will of his Father, and through the Operation of the Holy Spirit

Spirit ; and consequently for believing that he actually was the Son of God, the Power immediately next to the Father, the best-beloved of the Father, and the Person by whom and through the Operation of the Holy Ghost, God at first created, and hath since redeem'd the World. I may add, that it may reasonably be suppos'd, that his Reunion to his human Body will be a visible Monument and Evidence of God's Goodness towards his Creatures to all Eternity.

The Truth of Christ's Resurrection, as well as of his Ascension is fully confirm'd by the Mission of the Holy Ghost, according to his express Promise made during his Abode on Earth ; or by the Evidence of this Matter of Fact, that his Disciples and Followers were endow'd with such extraordinary and miraculous Gifts, as were promis'd to be confer'd on them after his Ascent to his Father. *Verily verily I say unto you, says our Saviour, he that believeth on me, the Works that I do, shall he do also, and greater Works than these shall he do ; because I go unto my Father.* John 14. 12. As then the Miracles perform'd by Christ, during his Abode on Earth, were a sensible Evidence of his Power on Earth ; so the conferring these extraordinary and miraculous Gifts, agreeably to his Promise, upon

upon Believers as such after he was taken from the Earth, was a plain and sensible Evidence of his Power in Heaven; and indeed a sensible Evidence of his having actually justify'd, or forgiven the Sins of those that sincerely believ'd in him, and accepted them as righteous Persons through Faith in his Name. For if the Apostles and first Believers in Christ were endow'd with a Power, if I may so speak of working such Miracles as are recorded of them, and actually did work such Miracles; then there was a Power superior to their own, by which those Miracles were immediately effected. Nor is there the least conceivable Reason for imagining, that these Miracles were wrought by any other Power than that of the Father, or that of Christ in Compliance with the Will of his Father, and through the Operation of the Holy Ghost in Compliance with the Will both of Christ and of his Father; but the greatest Reason for believing that they were wrought, according to the Apostles Declaration, in the Name, or by the Power of Christ Jesus; that he who foretold these Things, as Things to be effected by his own Power and through the Operation of the Holy Ghost after his Ascent to his Father, did by his own Power and through the Operation of the Holy Ghost, after his Ascent to his Father, bring them to pass;

pass ; and that he who promis'd these Things, did by his own Power perform them. And these Things consider'd together, (especially if it be remembred and kept in Mind, that according to the general Tenor of the divine Oeconomy, what is will'd or counsell'd by the Father is consented to by the Son, and put in Execution, through a voluntary Compliance with the Will both of the Father and of the Son by the Holy Ghost) afford us very plain and clear Evidence of Christ's being the Logos or Son of God ; of God's having in Fact redeem'd Mankind by his Death ; and of his having so fulfill'd his Promise made to *Abraham* that in his Seed all Families of the Earth should be blessed : and consequently are a very convincing Reason for believing the whole Doctrine of Christ ; for confiding in his Promise of raising such as are true Believers in him from the Dead, and bestowing upon them Life everlasting, as being the strongest Evidence both of his Power and of his Truth ; for accepting, the Laws he deliver'd unto us, as divine Laws ; and for paying an humble and sincere Obedience to them, in Consequence of our Faith in him.

From what has been said concerning Miracles, we may easily apprehend the End and Design of Prophecies. Now the Scripture-

ture Prophecies include a long Series of Events, a great Number of which, as is very evident, have been actually brought to pass; such a Series of Events as may sufficiently prove, (since it can't be suppos'd but that he that foretold them, and he that brought them to pass, is one and the same God) that he that foretold and brought them to pass is the true God and Governor of the World; the Sovereign Ruler over all the Earth. And certainly, every Completion of a Prophecy was an Evidence also of the Foreknowledge and Truth of the same God, as was likewise the Completion of many of them of his being a God of Mercy and Judgment. The End and Design then of Scripture Prophecies in general is the keeping up a Faith in the true God, or in that God who was the God of *Abraham* and spake by the Mouth of his Prophets through the Operation of the Holy Ghost, as a God of Sovereign Power over all the Earth, of Foreknowledge, of Mercy, of Judgment and of Truth.

But there are several Prophecies in Scripture relating to the Messiah and his Kingdom, of which some already are, and some are not fulfil'd. Of the latter Sort are such as relate to the Return of the *Jews* to the Worship of the Messiah or *David* their King; to the flourishing State of that Church

Church and Nation after their Return to him; and to the more general Conversion of the *Gentiles* in Consequence of the Conversion and Restoration of the *Jews*. But all the Prophecies relating to the Messiah may be fairly considered, as no more than so many several Confirmations of the Promise made to *Abraham* that in his Seed the *Jews*, as well as all other Nations, should be blessed; and serv'd with Respect to the ancient *Jews* to keep up a Faith in the God of *Abraham* as the true God, and as a God of Goodness and of Truth; or as a God that would in Fact redeem and bless all Mankind through Means of the Seed of *Abraham*; through Means of the Messiah or Angel-redeemer. And indeed, that God requir'd in an especial Manner to be worshipp'd as a God of Truth, seems to be plainly intimated even in the Name *Jehovah*. To this Purpose it is said in the Prophecy of the Prophet *Malachi*, *I am Jehovah, I change not: therefore the Sons of Jacob are not consum'd.* Mal. 3. 6. Upon this Passage the Chaldee Paraphrast thus descants, I am the Lord, I have not chang'd my everlasting Covenant. And it is indeed even more plain and evident with Respect to the present *Jews*, that they are therefore not consum'd, that the Promise made to *Abraham* may in due Time be more effectually and amply fulfill'd

Respect to the *Jews*, as well as with Respect to all other Nations; and that the *Jews* may be an everlasting Monument of the divine Mercy and of the divine Truth. And certainly, the manifest Completion of several of the Prophecies relating to the Kingdom of the Messiah, is a sensible Evidence that the God of *Abraham*, *Isaac*, and *Jacob*; the same God that foretold a long Series of Events by the Mouth of the same Prophets through the Operation of the Holy Ghost; and who appears from the Completion of them to be the true God and Governor of the World, and who confirm'd by those Prophecies the Promise made to *Abraham*; is a God of perfect Goodness and of perfect Truth: and may serve to convince us, that such Prophecies, as are not yet fulfill'd, will, in due Time, be fulfill'd also. And the more extraordinary and illustrious the Manner has been, in which the Promise made to *Abraham*, and the Prophecies by which it was confirm'd have been fulfill'd; the stronger is the Evidence of the Power, Goodness and Truth of the Fulfiller of them.

One especial End then of the Promise made to *Abraham* of bringing his Seed out of that Land, wherein they were to suffer Bondage during the space of four hundred Years; of God's bringing the Children of
Israel

Israel in such an extraordinary Manner out of *Egypt* in Consequence of that Promise; of God's commanding himself to be worshipp'd by the Name of *Jehovah*; and of all the Prophecies relating to the Messiah; was the begetting and keeping up a Faith in the God of *Abraham* as a God of Truth. Hence it appears that the modern *Jews*, since 'tis evident that the Time, in which it was foretold that the Messiah should appear, has been long since past; and that many Things have been brought to pass, which were foretold as Events that should be brought to pass in Consequence of the Coming of the Messiah; have entirely relinquish'd the Worship of the God of their Fathers: and that Circumcision, as us'd by them, is no Sign of their being in Covenant with God, but of their Infidelity and Disbelief in God as a God of Truth; and consequently of their Disbelief in the true God, and of their being entirely out of the Covenant. For since the God of the modern *Jews*, or the Object of their Worship is of a quite different Nature and Character from the God of their Fathers: he can in no wise be look'd upon as one and the same *Jehovah*, or one and the same God. For the Sameness of Name is of no Consequence, if the Character be entirely different; which is more visibly evident, if such Name was partly at least, if not

chiefly design'd to point out, and be expressive of such a particular Character. This Revolt of the *Jews* from the God of their Fathers is yet more manifest, if they deny as I conceive they do, a Distinction of Persons in the Godhead; the keeping up of which Faith also was in some Measure the End of the Promise made to *Abraham*, and of all the Prophecies; more especially of those that relate to the Messiah. Hence appears the Reason why the *Jews* have been so long excluded from the Land of *Canaan*, which on Condition of their Continuance in Covenant with the God of their Fathers, was promis'd to be given to them for an everlasting Possession. For it is evident that Circumcision, which in the beginning was the Seal of the Covenant, as us'd by the modern *Jews*, does not in the least tend to the keeping up a Faith in the true God, nor to the keeping up a Faith in God as a God of Truth; but to the keeping up a Faith in the God they worship as a God who is not a Fulfiller either of his Promises, his Contracts, or his Oaths, being in Fact therefore a Sign and Memorial of their utter Disbelief in him who keepeth his Promise for ever; and that their giving the Name of the true God to the God they worship, serves no other End or Purpose, than that of more highly dishonouring his holy Name. And certainly, would the
Jews

Jews consider, how punctually those Prophecies and Promises were fulfill'd that related to smaller Matters; it would appear absurd in the highest Degree, to think that the most material Point of all should not be fulfill'd at the Time appointed; especially if it be considered, that the fulfilling the less material Points was intended as a Means of keeping up a Faith in God, as a God that would in due Time fulfill the most important and essential Point also. But should the *Jews* absolutely deny that the Time is already past in which the Messiah was to come into the World, and still maintain that they are Worshippers of the God of their Fathers, and have not revolted from his Covenant as observing constantly the Rite of Circumcision; even this would be no more than justifying themselves, and accusing God, by their so doing, of the utmost Falshood and Prevarication in not having fulfill'd his Part of the Covenant, or his Promise made to them of giving them the everlasting Possession of the Land of *Canaan*, it being evident that they have been almost 2000 Years excluded from that Land; tho' I deny not but Christ's Deliverance of the *Jews* from their present Captivity, may, in some Sense, be call'd his Appearance or Coming. But concerning the Time of Christ's Appearance or Coming in this Sense, the Christians have no Dispute

Dispute, that I know of, with the *Jews*, but expect his Coming even as the *Jews* do.

As the Redemption then of the World from Sin or the Curse and Condemnation of the Law, and the purchasing not only Pardon of Sin but eternal Life also, thro' the voluntary Sufferings and Death of the Son of God, was a Fulfilling of God's Promise made to *Abraham*, and of the Prophecies by which that Promise was confirm'd, in a higher Manner than Man could conceive; and a Manifestation of the divine Goodness in a Degree beyond human Imagination: So such as sincerely believe in God as a Fulfiller of his Promise in so illustrious and glorious a Manner; in a Manner so beneficial to all Mankind; and sincerely obey the divine Laws in Consequence of such Faith; give Glory to the God of *Abraham* in the utmost conceivable Manner through the highest Acknowledgment of his Goodness and his Truth, and are the only Persons that with joyful Hearts shew forth his Praise by Thanksgiving. Very justly then may it be said, *he that believeth on the Son of God, hath the Witness in himself: he that believeth not God, hath made him a Liar*, (and consequently unfit to be Judge and Governor of the World) *because he believeth not the Record that*

that God gave of his Son. 1. John 5. 10. For as it may be said that Christ manifested and shew'd forth his Power and Glory, and prov'd himself to be the Son of God by his Miracles Resurrection and Mission of the Holy Spirit; so it may no less truly be said, that God manifested or declared him hereby to be his Son, the Son acting in all Things in Subordination to his Father's Will.

Nor is it at all to the Purpose to say, that the Coming of the Messiah has been absolutely prevented by the Wickedness of the *Jewish* Nation. For the Blessing was not promis'd to the *Jews* only, but to all Families of the Earth; and nothing can be more absurd than to imagine that the Blessing was denied to all other Nations whatsoever, on Account of the Wickedness of the *Jews*. And indeed even the *Jewish* Opinion concerning the Kingdom of the Messiah, if it be consistent with itself, can't suppose that the Messiah, at his Coming, should find all Men entirely Righteous, but only that he should make them so; not that there should be a State of absolute Righteousness, even among the *Jews*, at the Time of his Appearance, but that he should introduce such a State. For otherwise, the *Jews* had been

been Partakers of the principal Part of the expected Blessing, before his Coming.

I can't but observe further, that Christ foretold some extraordinary Events, during his Abode on Earth, in an authoritative Manner, or as Events to be brought about by his own Power. I here more especially mean the Destruction of *Jerusalem*, and the Calling of the *Gentiles*. And certainly, the bringing these Events so speedily and effectually to pass according to his Prediction, (there being not the least Reason for doubting but he that foretold them, as Events to be brought to pass by his own Power, did by his own Power effect them) is a plain Evidence of Christ's Power with Respect to the Government of the Affairs of the World, or of his being in Union with the Father and the Holy Spirit supreme Governor over all the Earth, or the very Person by whom, and through the Operation of the Holy Ghost, God at first created and hath ever since govern'd the World; and is consequently a plain Evidence of the Truth of the Christian Religion. I may add, since the Rejection of the *Jews* and Calling of the *Gentiles* were foretold also by the Mouth of the ancient Prophets through the Operation of the Holy Ghost, it is from thence manifest, that he that foretold these Events by

the

the Mouth of the ancient Prophets, and he that foretold them as Events to be speedily brought to pass by his own Power, and who in Fact so speedily and effectually brought them to pass, is one and the same God. And indeed, very remarkable is Christ's Prophecy concerning the Destruction of *Jerusalem*, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gather'd thy Children together even as a Hen gathereth her Chickens under her Wings, and ye would not ! Behold, your House is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.* Mat. 23. 37, 38, 39, These Words plainly signify, both that *Jerusalem* should be speedily overthrown and destroy'd by his Power by which it had been before peculiarly guarded and protected, and that after this Desolation the *Jews* should receive no more Marks of his peculiar Favour and Protection, till such Time as they should believe in him as the Messiah or Son of God ; till such Time as they should worship and adore him. And certainly, such Conversion of the *Jews* will be a new Evidence of Christ's divine Power : and this Argument will receive farther Strength from Christ's bringing to pass, about the same Time, some other Events

of a very extraordinary Nature, which he hath foretold by the Mouth of his Apostles : I more especially mean the Overthrow of *Babylon*, or his revealing that Wicked One, and consuming him with the Spirit of his Mouth, and destroying him with the Brightness of his Coming. 2. Thess. 2. 8.

In like Manner, the Re-establishment of the *Jews* in the Possession of the Land of *Canaan*, in Consequence of such Conversion, will be a plain Evidence of the Truth of the Christian Religion ; more especially since the Land of *Canaan* was promis'd as a Possession to the *Jews*, on no other Condition than that of being in Covenant with the God of their Fathers ; Exclusion from that Land being absolutely denounc'd in Case of forsaking his Covenant, and revolting from his Worship. *If then the casting away of the Jews has been the reconciling of the World ; what shall the receiving of them be, but Life from the Dead ?* Rom. 11. 15. *O that the Salvation of Israel were come out of Zion ! when God bringeth back the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad.* Psalmes 53. 6.

C H A P. III.

Concerning the Doctrine of Election and Reprobation.

TH E *Jews*, as being the Children of *Abraham* according to the Flesh, and as being initiated by Circumcision into the Covenant made with *Abraham*, esteem'd themselves the peculiar People of God, and undoubted Heirs of the Promise made to the Seed of *Abraham*. Upon these as well as upon some other Accounts before mention'd, they rejected the Doctrine of Justification by Faith, and refus'd to believe in Christ Jesus as the Purchaser of a better Covenant, *viz.* of Remission of Sins on Condition of Faith in his Name. Hence it became necessary for the Apostles and Preachers of the Gospel to declare plainly, that the *Jews* were rejected of God, and no longer in Covenant with him; and that the *Gentiles* should now be admitted into Covenant with God, and become his chosen and peculiar People. Such Declaration could not but be exceedingly offensive to the *Jews*, and indeed was partly the Cause of that mortal Hatred and Aversion which they always bore towards Christians. But how offensive soever

such Declaration might be, yet such Events could not justly be look'd upon by them as Things strange and incredible, they being no other than had been frequently foretold by their own Prophets: To this Purpose God says by the Mouth of the Prophet *Hosca*, *'for ye are not my People, and I will not be your God.* Hos. 1, 9, 10. Yet the Number of the Children of *Israel* (all such being the Children of *Israel* as are of the same Faith with *Israel*) shall be as the Sand of the Sea, which cannot be measur'd nor numbred; and it shall come to pass, that in the Place where it was said unto them, ye are not my People, there it shall be said unto them, ye are the Sons of the living God. And it is written in the Prophecy of *Isaiah*, *'behold, my Servants shall eat, but ye shall be hungry : behold, my Servants shall drink, but ye shall be thirsty : behold, my Servants shall rejoyce, but ye shall be asham'd : behold, my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. And ye shall leave your Name for a Curse unto my chosen : for the Lord God shall slay thee, and call his Servants by another Name: that he who bleisseth himself in the Earth, shall bless himself in the God of Truth: and he that sweareth in the Earth, shall swear by the God of Truth; because the former Troubles are forgotten,*
and

and because they are hid from mine Eyes. For behold, I create new Heavens, and a new Earth; and the former shall not be remembered, nor come into Mind. *Isaiah 65. 13, 14, 15, 16, 17.* Now nothing can be more evident than that, in the foregoing Words, there is a plain Distinction made between the *Jews* and the Servants of God to whom the *Jews* should be an Abomination. And it is very manifest that it is here foretold, that these Servants of God should enjoy the Knowledge of the Truth; should eat and drink, whilst the *Jews* should be hungry and thirsty, be in Ignorance and Error; that these Servants of God should be call'd by another Name, and be free from those Troubles and Anxieties which were a necessary Consequence of being under the *Jewish* Covenant, and consequently that God would enter into another Kind of Covenant with them; that they should in an especial Manner acknowledge and glorify God as a God of Truth; that the *Jews* on the contrary should be slain and destroy'd, and that such new Covenant should be establish'd, and the *Jews* slain, to the End that God might be thus glorify'd; which can certainly signify no less than that the *Jews* should be rejected of God and other Nations receiv'd into Covenant with him.

And

And as it was clearly foretold that the *Jews* should be rejected of God, and the *Gentiles* receiv'd into Favour, and admitted into Covenant with him; so it was no less plainly declar'd, that the *Gentiles* should become true Believers or Worshippers of the true God, and the *Jews* fall into a State of utter Infidelity; and that this Infidelity of the *Jews* should be occasion'd, in a great Measure, by means of the Admission of the *Gentiles* into Covenant with God, or through Means of the Calling of the *Gentiles*. For first, *Moses* saith, *they have mov'd me to Jealousy with that which is not God, they have provok'd me to Anger with their Vanities: and I will move them to Jealousy with those who are not a People, I will provoke them to Anger with a foolish Nation.* Deut. 32. 21. But *Isaiah* is very bold and saith, *I am sought of them that asked not for me: I am found of them that sought me not: I said, behold me, behold me, unto a Nation that was not call'd by my Name.* But with Respect to *Israel* he saith, *I have spread out my Hands all the Day to a rebellious People.* *Isaiah* 65. 1, 2. The following Passages also are very worthy of Observation, *'therefore thus saith the Lord God, behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation: he that believeth shall not be asham'd.* *Isaiah* 28. 16. And he shall

shall be for a Sanctuary ; but for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, for a Gin and for a Snare to the Inhabitants of Jerulalem.

Isaiah 8. 14. And they shall pass through it hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upwards. 21.

From these Passages it may be fairly inferr'd, that as the *Jews* should be rejected of God, or no longer regarded as his peculiar People, on Account of their Infidelity ; so the *Gentiles* should be accepted of God on Account of their embracing that Faith, whereunto they should be call'd.

As this Promise then of the Admission of the *Gentiles* into Covenant with God is a convincing Evidence, that by the Seed of *Abraham* to whom the principal Part of the Blessing belong'd, they only were not to be understood, who were of the Seed of *Abraham* according to the Flesh ; but that all such should be accounted for the Seed of *Abraham* who were of the same Faith with him, or Believers in, and sincere Worshippers of the same God : so the Prophecies, concerning the Infidelity and Rejection of the *Jews*, shew plainly, that all such were not reputed for the Seed of *Abraham* in the Sight of God, as were of the

the Seed of *Abraham* according to the Flesh. And indeed, that a Distinction was always made between those that were of the Seed of *Abraham* according to the Flesh, is very evident. For *Ishmael* was the Son of *Abraham* according to the Flesh as well as *Isaac*, and was circumcis'd even as *Isaac* was ; and yet *Isaac* and his Seed, and not *Ishmael* and his Seed, were Heirs of the Promise made to *Abraham*, and to them belong'd the Blessing. The Reason was, because *Isaac* was a true Believer, whereas *Ishmael* was an Infidel. And as *Isaac* was a true Believer and *Ishmael* an Infidel, so *Isaac*, in the Apostles Opinion, was call'd or elected, and not *Ishmael* ; and this Calling or Election, in the Opinion of the same Apostle, was not owing to any previous Works, but was an act of meer Grace and Favour. That the Case is thus represented in the Writings of the Old Testament also, is particularly evident from what God saith to *Moses*, *I will be gracious to whom I will be gracious, and will shew Mercy on whom I will shew Mercy.* *Exod. 33. 19.* The same is also manifest from the Example of *Jacob* and *Esau*. And this Example of *Jacob* and *Esau* shews likewise, that a Distinction was made even between the Seed of *Isaac* according to the Flesh, tho' *Isaac* and his Seed were peculiarly Heirs of the Promise made to *Abraham*. For when

Rebecca

Rebecca had conceiv'd by *Isaac*, even before the Children were born, and consequently before they had done either Good or Evil, on Account of which the one might be accepted, and the other reprobated or rejected, *it was said unto her, the Elder shall serve the Younger.* Gen. 25. 23. And God saith further, many Years after, by the Mouth of one of the Prophets, *'was not Esau Jacob's Brother? yet I loved Jacob, and hated Esau.* Mal. 1. 2, 3. This *Esau* in the Epistle to the *Hebrews* is call'd a prophane Person, *who for one Morsel of Meat sold his Birth-right.* Heb. 12. 16. And yet we find that *Esau* was, in some Sort, necessitated hereunto by Extremity of Hunger; and that both in this Case, and in the Case of the Blessing wherewith *Isaac* blessed *Jacob*, *Jacob* was the Supplanter. And tho' upon this Occasion, *Esau*, as being highly provok'd, threatned to kill his Brother *Jacob*; yet at their Meeting, after a long Absence from each other, no one could behave himself more affectionately towards his Brother, than *Esau* did. And indeed, as to his moral Character, it will be difficult to prove that *Esau* was not as good a Man as *Jacob*. And certainly *Esau* was circumcis'd in like Manner as *Jacob* was, as was before observ'd with Respect to *Isaac*, and *Ishmael*. Nor do I think this Matter sufficiently clear'd

up, by saying that this Love of God towards *Jacob*, and Hatred towards *Esau*, related to the conferring some extraordinary temporal Blessings upon the Posterity of *Jacob*, and such as were not conferr'd upon the Posterity of *Esau*: but yet we may reasonably suppose, that no more was understood by it, till such Time as Life and Immortality were brought to Light through the Gospel. We find however, that this Matter was so far true in Fact, as that the Land of *Canaan* was given to the Posterity of *Jacob*, and not to the Posterity of *Esau*; and that the *Edomites* were for several Years tributary to the Kings of *Judah*. Nor were they restor'd to so flourishing a Condition, after their Return from their Captivity in *Babylon*, as the *Jews* were; but were shortly after overthrown and subdued by the *Jews*. But surely there is no one, that believes a future State of Rewards and Punishments, but must conceive there was something further imply'd in the fore-mention'd Words of the Prophet; *'was not Esau Jacob's Brother? saith the Lord; yet I loved Jacob and hated Esau.* And the *Edomites*, tho' the Sons of *Isaac* according to the Flesh, are call'd by the same Prophet, *the People against whom the Lord hath Indignation for ever.* Mal. 1. 4.

In Order then to the understanding this Affair, it must be observ'd that *Esau* was the elder Brother ; and that, as such, he had a peculiar Right and Title to the promis'd Blessing. For *Esau* was not the Son of a Bond-Woman as *Ishmael* was ; but the Son of *Rebecca*, even as *Jacob* was. But *Esau's* voluntary giving up and relinquishing his Right and Title to the promis'd Blessing, upon such mean Conditions, plainly shew'd either a Disbelief of the fulfilling of the divine Promise, and consequently a Disbelief either of the divine Truth or of the divine Power ; or else argued a very mean Opinion of the promis'd Blessing ; and even the latter would imply a Disbelief either of the divine Goodness or of the divine Power, or of the Power or Goodness of the God of *Abraham*. As *Isaac* then was a true Believer, and *Ishmael* an Infidel ; so the same may be said with Respect to *Jacob* and *Esau*. This Infidelity of *Esau* is very manifest from his Behaviour, at the Time of parting with his Birth-right. For *Esau* said, *'behold I am at the Point to die, and what Profit shall this Birth-right do to me ?* Gen. 25. 32. *And he did eat and drink, and rose up, and went his Way. thus Esau despis'd his Birth-right.* 34. As *Esau* then thus forfeited his Birth-right, he could not but lose the Blessing also, these being in Effect but one

and the same Thing. And indeed it is observable, that in the Blessing wherewith *Isaac* blessed *Jacob* instead of *Esau*, there is a manifest Allusion made to the Blessing wherewith God blessed *Abraham*, in the following Words; *'cursed be every one that curseth thee, blessed be he that bleisseth thee.* Gen. 27. 29. In like Manner, when *Jacob* was charg'd to go to *Padan-aram*, and take a Wife from thence, *Isaac* blessed him, and said, *'God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a Multitude of People: and give thee the Blessing of Abraham, to thee, and to thy Seed with thee; that thou mayest inherit the Land wherein thou art a Stranger, which God gave unto Abraham.* Gen. 28. 3, 4. And this Blessing of *Abraham* was afterwards promised to *Jacob* by God Almighty himself. But it is certain that this Blessing promis'd to *Abraham* and to his Seed, contain'd somewhat of a far higher Nature, than the meer Possession of the Land of *Canaan*; to which greater Blessing if *Esau* had any Right and Title thro' Faith, it can't be conceiv'd that he had been excluded from the other. I conclude then that *Esau* was an Infidel, and *Jacob* a true and sincere Believer: and that the former was therefore rejected, and look'd upon as a prophane Person in the Sight of God, and the latter accepted and justify'd.

And

And as *Eſau* was an Unbeliever, ſo alſo ſuch were his Poſterity, and on this Account chiefly they are call'd the People againſt whom the Lord hath Indignation for ever, God having determin'd not to call them, at leaſt for ſeveral Ages, to the true Faith. But yet it appears from hence, that the *Jews* have little Reason to boaſt of any Right and Title to the promis'd Bleſſing, meerly on Account of their being the Children of *Abraham* according to the Fleſh; ſince if the Title were to deſcend according to the Fleſh, it muſt be ſuppos'd to belong to the Children of *Eſau* rather than to the Children of *Jacob*; nor did *Eſau* otherwiſe forfeit the Bleſſing than through Unbelief.

But tho' one Perſon be juſtify'd on Account of his Faith, and another be under the Sentence of Condemnation on Account of his Infidelity; yet it can't be ſo properly ſaid, that a Perſon is call'd on Account of his Faith, as that he is call'd to the Faith. Much leſs can it be ſaid that a Perſon is call'd on Account of his Works, ſince no Work, that is previous to a true Faith, can be pleaſing and acceptable in the Sight of God, Works morally good being no otherwiſe acceptable in the Sight of God, than as proceeding from a true Faith. And a Perſon that is call'd to the true Faith, and
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in Consequence thereof sincerely embraceth that Faith to which he is call'd, is said to be elected or chosen. We may observe then two Significations of the Word call'd. In the former Signification it may be apply'd to all those, who are outward or nominal Professors of the true Faith, but yet don't sincerely embrace it in their Hearts; but in Fact either greatly err from the Truth, or else do not bring forth in Consequence of a true Faith, the Fruits of Righteousness and Holiness. In this Sense it may be said, *'that many are call'd, but few chosen.* Mat. 20. 16. In the latter Signification it can be apply'd to those only who are justify'd, and who through Perseverance in the true Faith, and in true Holiness, will hereafter be glorify'd, as being not only Professors of the Truth, but Doers also; and such are elected or chosen. And it is evident, that God hath sometimes us'd extraordinary Means, both for calling Persons to the true Faith, and for the Confirmation of those in the true Faith whom he had before call'd. This Calling or Election on God's Part is the Performance or Permission of some Act or Series of Actions, from whence God foresees a Person will take Occasion, through the internal Guidance and Direction of his Holy Spirit, of becoming a true Believer, or of confirming himself in the true Faith; and the hardening

ing a Person's Heart and blinding his Eyes, or the reprobating a Person, is the Performance or Permission of some Act or Series of Actions, from whence God foresees such Person will take Occasion, notwithstanding sufficient Assistance of his Holy Spirit for directing him to the Knowledge of the Truth so far as is requisite to Salvation, of becoming an Unbeliever, or of confirming himself in his Infidelity. And in case God be suppos'd to foresee, that this Infidelity or Hardness of a Person's Heart, will, thro' Means of the Performance or Permission of such Act or Series of Actions, become final, notwithstanding a sufficient Ability through the divine Assistance of discovering the Truth, and yet that God hath absolutely determin'd either to perform or permit such Act or Series of Actions, such a Person may, in some Sense, be said to be absolutely reprobated. In like Manner, if God be suppos'd to foresee that in Case of performing or permitting such Act or Series of Actions, a Person will from thence take Occasion, through the Guidance of the Holy Spirit, of sincerely embracing and so far confirming himself in the true Faith, as tha the will persevere therein even unto the End, and to have absolutely predetermin'd to use such Means of bringing a Person to, and so far confirming him in the true Faith, such Person may be said, in some Sense, to be

be absolutely elected or chosen, I mean with Respect to such Foreknowledge and Predetermination. Our Calling and Election then, as well as Justification, must, on God's Part, be an Act of meer Grace and Favour.

But in Order to the understanding this Doctrine more clearly, it will not be amiss to consider the Case of the *Jews* more distinctly. That a Distinction was made between those of the *Jewish* Nation in the Time of *Elijah*, even between those who were equally of the Seed of *Abraham* in the Line of *Isaac* according to the Flesh, and were in like Manner admitted into the Covenant of Circumcision, is very manifest. For *Elijah* maketh Intercession to God against *Israel*, saying, *they have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword; and I, even I only am left, and they seek my Life to take it away.* 1 Kings 19. 14. But what saith the Answer of God unto him? *Yet I have left me seven thousand in Israel, all the Knees which have not bow'd unto Baal, and every Mouth which hath not kissed him.* 18. We see then that such only of the *Jews* were at that time consider'd as God's People, who were call'd and confirm'd in the Faith. Even so then, saith the Apostle, *at this present Time also there is a Remnant according*

according to the Election of Grace ; Rom.
 11. 5. God foreseeing that such and such
 Means being us'd, some few among the
Jews would from thence take Occasion of
 embracing the true Faith ; but yet fore-
 seeing also that a far greater Number of
 them would take Occasion from thence,
 through their own Folly and Perverseness
 and not through any irresistible Decree
 necessitating them thereunto, of more fully
 confirming themselves in their Infidelity ;
 the former of which God is therefore said
 to have call'd or elected, and to have har-
 den'd the latter, I say then, *Israel hath not*
obtain'd that which he seeketh for, 7. or hath
 not obtain'd Justification and Acceptance
 with God, as seeking after it not by Faith,
 but through the Righteousness of the Law ;
 but the Election or such as have been call'd
 to and confirm'd in the true Faith, and in
 Consequence thereof seek after Justifica-
 tion through the Righteousness of Faith
 and not through the Righteousness of the
 Law, or not through a perfect Observance
 of the Law, but through a true Faith and
 sincere not perfect Obedience to the divine
 Law in Consequence of such Faith, have
 obtain'd it, and the rest were blinded : ac-
 cording as it is written, *he hath shut their*
Eyes, that they cannot see ; and their Hearts
that they cannot understand ; *Isaiah 44. 18.*
 or as the Apostle expresseth it, *God hath*
 O *given*

given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not bear unto this Day. Rom. 11 8. (1)

But farther, as the Doctrine of Justification by Faith, and of the Admission of the *Gentiles* into Covenant with God upon equal Terms with the *Jews*, who gloried in being the Children of *Abraham* and the peculiar People of God, and therefore insisted upon Privileges peculiar to themselves, gave great Occasion to the *Jews* of utterly rejecting the Christian Doctrine, and consequently of utterly rejecting the Worship of the true God; and as this Calling of the *Gentiles* was effected after a very extraordinary Manner; so God may be said, in some Sense, to have given thereby a more than ordinary Occasion to the *Jews* of forsaking his Worship and Service. Hence the *Jews* are introduc'd by the Prophet *Isaiab*, as thus complaining; *O Lord, why hast thou made us to err from thy Ways? and hardened our Heart from thy Fear? Isaiah 63. 17.* But are we then to imagine, that this Occasion of erring from the Truth was given to the the *Jews* meerly on Account of leading them into Error? *Have they therefore stumbled that they might fall? Rom. 11. 11.* We find the contrary to be

(1) See *Isaiah* 29, 10.

true in Fact ; the Casting away of the *Jews*, according to the Prophecies that were before written concerning them, having been evidently an Occasion of the Conversion of a far greater Number of the *Gentiles*. When therefore the *Fulness of the Gentiles shall be come in*, Rom. 11. 25. or the Rejection of the *Jews* no longer answer the End and Design for which it was intended ; viz. when the *Gentiles* shall be no longer induc'd thereby to embrace or continue in the true Faith, and consequently when there shall be a great Falling away of the *Gentiles*, then will follow the Conversion or Recalling of the *Jews* ; and this Recalling of the *Jews* will be a Means of a more general Conversion of the *Gentiles*. Besides as the divine long-suffering and Forbearance could not have been so effectually display'd had the *Jews* been recall'd sooner to the Faith ; so had they been restor'd to their own Land in Consequence of their Conversion to the true Faith, any considerable Time at least, before God had given some extraordinary Mark and Evidence of his Displeasure against the absolute Maintainers of the Merit of their own Works ; such Re-admission and Restoration could have serv'd no other End and Purpose, than that of introducing a general Corruption into the whole Church of Christ. For since the *Jews* were absolute

Maintainers of the Necessity of fulfilling the whole Law, and wholly trusted in their own Righteousness before their Expulsion from their own Land; there is no Doubt, but in such Case, they would have quickly relaps'd into the same Kind of Opinion. *O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments* by the natural unassisted Reason of Man; *and his Ways,* without the help and Assistance of divine Revelation, *past finding out! For who hath known or found out, without such Assistance, the Mind of the Lord; or who hath been, or is indeed able to be his Counsellor? Or who hath first given to him, and it shall be recompens'd unto him again? For of him, and through him, and to him are all Things: to whom be Glory for Ever. Amen.* Rom. 11. 33, 34, 35, 36. Thus hath God concluded all both *Jews* and *Gentiles* in Unbelief, that he might have Mercy upon all; and that neither the *Jews* might boast of any peculiar Merit or Worthiness on Account of which they were anciently chosen before all People, more especially as having been since cast off and rejected; nor the *Gentile* Christians boast of any peculiar Merit or Worthiness of their own, on Account of which they were preferr'd before the *Jews* and call'd to the Knowledge

ledge of the Truth of the Gospel ; the *Gentiles* having been, before their Conversion, deeply sunk into the most abominable Idolatry, and lost in utter Infidelity, and having since fallen from the true Faith; but that all might acknowledge that their Calling and Election is the Effect of the meer Grace and Favour of God. Of this Truth both the *Jewish* and *Gentile* World will certainly be more fully convinc'd, than either it now is or ever has been, when the chief Seat of the Christian Church shall be destroy'd ; and the *Jews*, upon their Conversion, and hearty and sincere Confession of God's Truth and Righteousness, and of their own Wickedness and Unworthiness, re-admitted into their own Land. Thus as the Prophet *Isaiab*, speaking of the *Jews* says, *the City shall be low in a low Place* ; *Isaiab* 32. 19. or rather shall be greatly abas'd. And in another Place it is written, *and there shall be upon every high Mountain, and upon every high Hill, Rivers and Streams of Waters, in the Day of the great Slaughter, when the Towers fall. Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be Seven-fold, as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.* *Isaiab* 30. 25, 26.

(1) And indeed if we consider, that there can be no due Thankfulness without a due Sense of our own Sinfulness and Unworthiness; that God can be no otherwise duly glorify'd as a God of Truth with Respect to the Promise made to *Abraham*, than by maintaining the Doctrine of Justification by Faith in Opposition to that of the Merit of Works; that upon Supposition of the real Merit of morally good Works, in Case of a Man's having done more Good than Evil, Thanksgiving would be rather a Duty due from God to Man than from Man to God, a more monstrous Imagination than which can't easily enter into the Heart of Man; and how apt Men are to attribute some Kind of real Merit and Worthiness to themselves, on Account of which they may claim Acceptance above others at the Hands of God; we can't wonder that a more than ordinary Care should be taken in Order to root out of Mens Minds such vain Conceits. For this Reason, tho' the ancient *Jews* are call'd a *holy People unto the Lord their God*, Deut. 7. 6. as indeed all People are that are sincere Worshipers of the true God, and are consequently sanctify'd by the Holy Ghost thro' Faith; yet they are strictly charged not

(1) See Isaiah 2. 11, 12, &c. 26. 20, 21, 27. 1. Psa. 74. 14. Rev. 19. 17, 18, 21. Rom. 11. 26. Isaiah 49. 18. 61. 10. Rev. 21. 2. Isaiah 9. 5, 6, 7. Rev. 18. 8.

to think that the Lord had given the Land of *Canaan*, or that the divine Favour was shewn towards them in so illustrious a Manner on Account of their own *Righteousness* or the *Uprightness* of their *Hearts*, as many of them vainly imagin'd, for that they were a stubborn and stiff-necked People; *but that for the Wickedness* of those Nations the Lord drove them out from before them, and that he might perform the Word which the Lord swore unto their Fathers, *Abraham, Isaac, and Jacob*. Deut. 9. 4, 5. The End and Reason then of these Proceedings, was God's manifesting himself to be the true God and Governor of the World, and likewise a God of perfect Truth, of Mercy, and of Judgment, a Forgiver of Sins, an Avenger of Wickedness, and a punctual Fulfiller of all his Promises; that by thus pointing himself out as the proper Object of Worship and Adoration, not only the *Gentiles* might have an especial Opportunity of knowing the true God, had they not, out of an utter Unwillingness to believe in and to worship him, made those Things to become Means of more obstinately confirming themselves in Infidelity, which, if rightly apply'd, had brought them to a due Acknowledgment of the Truth; (from whence at least it appears that their Infidelity was voluntary and inexcusable) but that the *Israelites* more especially

especially might be induc'd hereby to believe in him, and to give unto him the Honour that is due unto his Name. To this Purpose it may be observ'd further, that after the ten Tribes were carried into Captivity, the Inhabitants of *Jerusalem* exalted themselves against them as utterly unworthy, in Comparison of themselves, of the divine Favour, saying, *get ye far from the Lord: unto us is this Land given in Possession.* Eze. 11. 15. And as for the *Israelites*, they look'd upon this Captivity, either as a Breach of the Promise made to *Abraham* concerning the everlasting Possession of the Land of *Canaan*, or else as an Indication of Want of Power in him by whom that Promise was made; or rather thought dishonourably of God in both these Respects, and declar'd the same among the Heathens. *These, say they, are the People of the Lord, and are gone forth out of his Land.* Eze. 36. 20. And this they said, as Persons that had not forsaken the Covenant, but had a Right and Title, as being circumcis'd and the Children of *Abraham* according to the Flesh, to all the Benefits of it; not considering that they had utterly relinquish'd the Worship of the God of *Abraham*, and were consequently in his Sight uncircumcis'd, and no longer reputed for the Seed of *Abraham*. Upon this Occasion the Lord saith by the Mouth

Mouth of the Prophet Ezekiel, but I had Pity for mine holy Name, which the House of Israel had profan'd among the Heathen whither they went. Therefore say unto the House of Israel, thus saith the Lord God, I do not this for your sakes, O House of Israel, but for mine holy Names-sake, which ye have profan'd among the Heathen, whither ye went. And I will sanctify my great Name which was profan'd among the Heathen, which ye have profan'd in the midst of them, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their Eyes. For I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land. Then will I sprinkle clean Water upon you, and ye shall be clean : from all your Filthiness, and from all your Idols (or from all your spiritual Wickednesses of which Idolatry may be esteem'd the chief) will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you : and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh, And I will put my Spirit within you and cause you to walk in my Statutes, and ye shall keep my Judgments and do them. And ye shall dwell in the Land that I gave to your Fathers, and ye shall be my People, and I will be your God. And I will also save

you from all your Uncleanesses, and I will call for the Corn and will increase it, and lay no Famine upon you.—Then shall you remember your own evil Ways, and your Doings that were not good, and shall loathe your selves in your own Sight, for your Iniquities and for your Abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be asham'd and confounded for your own Ways, O House of Israel. Eze. 36. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. We see then, that the End of the divine Proceedings and Declarations is the begetting a true Faith in as many as may be; the making them duly sensible of the Power and Faithfulness of the God of *Abraham*, and of his free and gracious Mercy and Goodness towards them that believe in him; or the bringing as many as may be to a true Sense of their Sins, to true Humility, Obedience and Thankfulness, and in Consequence thereof to eternal Life. It seems proper to observe that these Prophecies, as well as many others in the Old Testament, were fulfill'd only in Part, when the *Jews* were recall'd from their Captivity in *Babylon*; and will not be fully compleated, until such Time as the *Jews* shall be again restor'd nnto their own Land. But the latter Part of the following Prophecy of *Hosea* can scarcely be said to have been yet fulfill'd even in

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Part, *for the Children of Israel shall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. Afterward shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter Days.* As God hath promis'd then to recall the Jews to their own Land, and to the true Faith in the latter Days; so hath he likewise declar'd, that he will do this not for their own sakes, nor on Account of any Merit or Worthiness of their own, but out of meer Grace and Favour; to the End that all Men might become duly sensible of his Truth and of his free gracious and unmerited Mercy and Goodness, and of their own Unworthiness; *and no Flesh might glory in his Presence.* 1 Cor. 1. 29. Since then the *Jews* will not be recall'd on Account of their own Righteousness; it is very manifest, that they are not now excluded on Account of their Immorality or Unrighteousness; but only on Account of their Infidelity.

I shall here take Occasion to consider the Case of *Pharaoh*, whose Heart God is said to have harden'd, and moreover to have rais'd him up for this Cause and Purpose to shew in him his Power; *Exod. 9. 16.* and

that his Name might be declar'd throughout all the Earth, or that all Men might from thence have an especial Opportunity of arriving at the Knowledge of the true God. And tho' God foresaw, that *Pharaoh* would only take Occasion, from the Sight of his many Wonders and Miracles, of opposing his Will and Worship, and hardening or confirming himself the more in his Infidelity; yet he foresaw also, that this would remove an Objection that might be made against the Extensiveness of his Goodness, by shewing plainly, that Want of sufficient Evidence was not the true Reason why the *Gentiles* rejected his Worship; and likewise, that many of the *Israelites* at least, through Means of those Miracles which were evident Signs of his Power and Authority with Respect to the Government of the World, would become sincere Worshippers of him; and consequently would become such, in some Sort, through the Hardness of *Pharaoh's* Heart, which occasion'd the multiplying them to so great a Number. And indeed, the making such extraordinary Promise to *Abraham* and his Seed, with which the *Egyptians* were without Doubt made acquainted, and the fulfilling it in so wonderful a Manner, may be naturally suppos'd to have given Occasion to the *Egyptians* of setting themselves at a farther Distance than

than ordinary from the Worship of the God of *Israel* as thinking themselves in a Manner rejected of that God, by whom such peculiar Marks of Favour were shewn to the *Israelites*. But yet it is evident, that they might have far more reasonably concluded, not only that that God, who exhibited such visible Marks of absolute and unlimited Power and Authority, was the true God, and supreme Governor over all the Earth, and that this God was an exact Fulfiller of all his Promises; but also that he who manifested his Power in so extraordinary a Manner in Favour of them that worshipp'd him, or rather of the Seed of those who were remarkable for their steady Adherence to his Worship and Service, would also bestow some peculiar Marks of his Favour on any other People that would become Worshipers of him. (1) Besides, it ought to be considered, that the *Egyptians* at this Time excell'd all other Nations in Politeness and Literature.

The Sum of the Matter seems to be this. God foresaw from the Beginning, that the first Man would be tempted to disobey his Will, and that very few or none would be fav'd, upon the Terms of absolute Obedience, tho' all should be enabled, through

(1) See *Isaiah* 56. 3.—6, 7.

the Operation of the Holy Spirit, to fulfill the whole Will of God. He determin'd therefore after the actual Commission of such foreseen Disobedience, so far to leave all Men destitute of the Assistance of his holy Spirit, as that all should be incapable of fulfilling his Will, *and come short of the Glory of God*, Rom. 3. 23. to the End that they might at least be induc'd to acknowledge his Goodness in the Forgiveness of their Sins, and be thankful unto him on Account of his bestowing so many good Things upon them, notwithstanding their Unworthiness, and manifold Transgressions of his Law. But that Pardon of Sins, and eternal Life, in a future State, might be granted consistently with the general Good of the more immediate Subjects of the Kingdom of God, or the Support of the Authority of the divine Laws; and to the End that a full and entire Satisfaction, Acquiescence and Affiance might be produc'd in the Minds of all the Subjects of God's Kingdom, with Respect to the Method of his Government; the Son of God was previously pleas'd, in Compliance with the Will and Counsel of his Father, to promise to take upon him human Flesh, and to offer up his Life for Man's Redemption from the Curse and Condemnation of the Law: and all Men being become incapable of fulfilling the Law of God, it

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was decreed that Faith should be imputed to Men for Righteousness; or that a sincere Obedience, in Consequence of a true Faith, should be accepted instead of absolute Righteousness. God foresaw likewise, that all Men could not, at least in a Method consistent with the Nature of free and intelligent Beings, and consequently with the Wisdom of the divine Administration with Respect to the general Good of the Subjects, be prevail'd on to embrace the true Faith; and that in Fact, none would embrace the true Faith, unless proper Means were us'd for leading them thereunto. He determin'd therefore to exercise his Government in such a Method, as might produce upon the whole as many sincere Believers as possible, the former Allowances being made, (for free and intelligent Beings must be us'd as such) notwithstanding his foreseeing that the using such Means as would induce some to embrace the true Faith, would prove an Occasion of Infidelity to others, or at least be a Means of confirming them therein. Nor is there any Uprighteousness in this Way of proceeding, unless it be unrighteous to use proper Means for bringing some to Salvation and eternal Life, *viz.* such as God foresees will be wrought on, through the Guidance and Assistance of the Holy Ghost, rightly to apply those Means, merely because

cause it is foreseen that others, thro' their own Folly and Perverseness, and in direct Opposition to the Guidance of God's holy Spirit, will from thence take Occasion of incurring a greater Damnation; especially if it be foreseen, that even the Infidelity of some will prove an Occasion of bringing others to, or confirming them in the true Faith; and that the Number of such will be greater than could have been otherwise brought to the Profession of the Truth. Neither can it be justly objected, *why doth he yet find Fault? For who hath resisted his Will?* Rom. 9. 19. For God hath an absolute Power over all his Creatures, who are no more than the Work of his Hands, and may be made Use of for what Purpose he thinks fit; and it is certainly far better that some should be sav'd, than that all should perish; far better that a greater Number should be sav'd than a less. Besides, as they who rightly apply those Means that are us'd for bringing them to Salvation and eternal Life, might have misapply'd them had they been willing so to do; so those Means, that are used for the Salvation of such as God foresees will rightly apply them, might have been rightly apply'd, had they been sincerely willing so to do, by those also who perversely abuse them to their own Destruction. *Thus Righteous is the Lord in all his Ways, and holy in all his Works.* Psal. 145. 17.

C H A P. IV.

Concerning the Reward of a Christian Faith.

TH E R E is no one that reads the New Testament but may observe, that our Saviour, in Opposition to the *Jews* who imagin'd that the End of the Messiah's Coming into the World was to make them Partakers of all the world y Grandeur and Happiness their Hearts could desire, constantly declares, that Persecutions and Sufferings should in this Life be the Lot and Portion of his Disciples; *that the Time should come that whosoever kill'd them should think that he did God Service; and that they should do these Things unto them, because they knew not him, nor his Father; John 16. 2, 3. and consequently:* because they were not rightly acquainted with the true God and Governor of the World, and with the Methods of his Government. And this Declaration of our Saviour has been abundantly verify'd. Christianity even from the Beginning was the Object of the utmost Hatred both of the *Jews* and *Gentiles*, the former of whom persecuted Christians under Pretence of their being Subverters of the Law of *Moses*,
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and the latter under Pretence of their being Atheists. And this Infamy the Heathen affix'd upon Christians for no other Reason; but because they were Despisers of those false Gods, that were the Object of the Heathen Worship; and one principal Reason why the Jews imagin'd, that the Christians were Subverters of the Law of Moses, was, because they maintain'd that a Man could be justify'd only through Faith in Christ Jesus; or only through Remission of Sins in Consequence of such Faith, and not through a perfect Observance of the whole Law of Moses. And if we consider even those Times in which Christianity, or at least a nominal and outward Profession of it has been protected by the Civil Powers, we shall find that the Hereticks, or such as pretended to believe in Christ Jesus, but yet maintain'd such Doctrines as were inconsistent with a real Belief in him as the Son of God and Redeemer of the World, have in every Age been Persecutors of such as were Professors of the true Faith. It would take up too much Room to enumerate the several Cruelties of the Papists, who by their Doctrines of the propitiatory Sacrifice of the Mass, of the Merit of Works, of oral Confession to the Priest, of worshipping Images, Intercession of Saints, and Transubstantiation, have manifestly turn'd the Glory of God
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into a Lie, and even denied the Lord that bought them ; professing a Religion, if it may be so call'd, that does not in the least tend to promote the Honour and Glory of God, but wholly and solely the Glory and Honour of those who teach it. Nor has our Saviour's Prediction been fulfill'd only with Respect to the Sufferings of his Disciples, but also with Respect to the Pretext made Use of by their Persecutors, who have always made the supporting the Cause of true Religion, the Pretence for exercising the most merciless and abominable Cruelties towards them.

Neither ought our Saviour's suffering his Disciples to fall into more than ordinary Troubles and Calamities, to be look'd upon as a Disparagement to his Goodness. For the Belief of a future State, how much soever it may be suppos'd in general to promote the Practice of Morality, can be no farther acceptable in the Sight of the true God and Governor of the World, nor consequently contribute towards the Advancement of our Happiness in that State, than it implies an actual Acknowledgment of his Righteousness, Power, Holiness, Justice, Goodness or Truth ; and such Acknowledgment must pre-suppose a Belief in the true God and Governor of the World, at least so far as in Mens particu-

lar Circumstances, he is capable of being known by them. If then, Christ be in Union with the Father and Holy Spirit the true God and Governor of the World, and God has promis'd by his Mouth, and in Consideration of his Sufferings, to bestow the Happiness of that State on all such as believe in him; then the Belief of a future State, with Respect to all such at least as have an Opportunity of being acquainted with the Nature and Evidence of the Christian Religion, can be no farther acceptable in the Sight of God, than as it implies a Faith in Christ's Power and Promises, and a Belief of God's Declarations of his having purchas'd Remission of the Sins of Mankind through the Death of his Son, and his having in Fact, in Consideration of his Sufferings, purpos'd to reward his faithful Servants with Life eternal. And it may very reasonably be thought, that Men will hereafter be rewarded in Proportion to the Measure of this Faith, and of their Obedience in Consequence of it. Hence we may perceive that the Reason, why such as have suffer'd Persecution for Righteousness sake, may be thought to be entitled to a superior Degree of Glory and Happiness in Heaven, is not on Account of any suppos'd Merit in suffering patiently; but because such Resignation and Patience, in the Case propos'd, is the utmost Ack-

Acknowledgment of the Authority of the true God and Governor of the World, and the highest Expression of a firm and sincere Belief of his Goodness, and of his Truth. Since then the joyful and patient Endurance of Sufferings for Christ's sake argued the highest degree of Faith, and Obedience, 'twas not without good Reason that the Primitive Christians thought that such Sufferers would be rewarded with a superior degree of Glory and Happiness, tho' not so much, properly speaking, on Account of their Sufferings, as on Account of that Faith, from whence such joyful and patient Endurance of Sufferings was suppos'd to proceed.

All the Troubles and Afflictions then, that good Men undergo in this Life, are so far real Blessings to them, as they serve to stir up and strengthen their Faith in Christ Jesus, and in his Promises. And 'tis evident they have a natural Tendency towards the Production of this good Effect. For a long and uninterrupted Enjoyment of the Pleasures and good Things of this World is apt to shorten our Views, and make us look no farther than the present Life; but when through Adversity or Sickness we are made sensible of the Vanity and Uncertainty of all worldly Goods and Enjoyments, and of the Emptiness of all our Schemes

Schemes for arriving at a quiet and secure State of Happiness in this World; then are we naturally led to consider what Assurance we can in any wise have of a future State, and to comfort ourselves with the Hopes of arriving, after we are deliver'd from the Troubles and Miseries of this World, at a quiet and secure Enjoyment of Happiness in that State. And certainly, if God be considered by us not meerly as absolutely Good, but as an absolutely good Governor, or as a Promoter in the highest Degree of the Happiness of the more immediate Subjects of his Kingdom; and our own Sinfulness, Vileness and Unworthiness be duly reflected upon, without which there can be no due Thankfulness; then shall we be almost unavoidably induc'd to place all our Comfort and Dependance upon that great Attonement that Christ has made for us, and upon the gracious Promises and Declarations made to us in Consequence thereof in the Gospel on Condition of Faith in his Name; this being the only Foundation on which we can reasonably build our Hopes of being admitted into the Number of the immediate Subjects of the Kingdom of an absolutely righteous, pure and holy God.

7 We see then that the Promotion of meer worldly Happiness was, in no wise, the
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End intended to be obtain'd by the Christian Revelation, and that consequently no Objection can be rais'd against it from its not answering this End. This Consideration however may make us cease to wonder, that such, as are most ambitious of being esteem'd as the most zealous Promoters of the Peace and Happiness of the present Life, should be no great Friends to the true Profession of Christianity, as being easily led to imagine that other Schemes may be invented, by which such Peace and Happiness may be more highly advanced, and more effectually secur'd. This may be easily imagin'd, but whether it would answer in the Event, is perhaps a Question not easy to be resolv'd. However this be, a true Christian can by no Means prefer the Praise of Men before that which cometh from God only; he can't but study to please God more than Man; nor can he seek any farther to advance the Peace and Happiness of the present Life, than is consistent with the Study of advancing both himself and others to that Happiness, which is appointed for all faithful Servants of God in the World to come. And indeed, when I consider the Prophecies concerning the flourishing State of the *Jewish* Church and Nation, after their Conversion to the Christian Faith; the more abundant Conversion of the *Gentiles* that shall follow;

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the Clearness of the Gospel Light that shall then shine forth ; and the illustrious Evidence of its Truth ; I am induc'd to think that the Time will come when both these Ends will with the utmost Amity be united. (1) And certainly, if the Case be fairly consider'd, a Christian may be always said so far to study even the Promotion of the Happiness of the present Life, tho' different in Nature and Kind from meer world'y Happiness, as he studies to advance that Faith and Practice from whence the most assur'd Hope and Expectation may arise of obtaining Pardon of all our Sins, and of receiving the Recompence of that great Reward. And this must be always esteem'd as the most valuable Peace of the Church of Christ, and seems to be that Peace which is principally referr'd to in the Prophetick Writings.—But to consider more particularly the Nature of the Happiness of a future State. And

1. In order to the Enjoyment of the Happiness of a future State, our Bodies by the

(1) See Isaiah 2. 2, 3, &c. 30. 21,—26. 52. 7, 8, &c. 60. 18, 19, &c. 65. 18. Rom. 11. 15. But Note, the Description of the New Jerusalem, Isaiah 54. 11, 12. Rev. 21. 19, &c. does not relate to the temporal Riches of it, but only implies that it shall be as beautiful in the Sight of God thro' Faith and true Humility, as such precious Stones usually are in the Sight of Men. Thus she is said to be prepar'd as a Bride adorn'd for her Husband. Rev. 21. 2. See also Rev. 21. 23, 24, &c.

Power of God, and through the Operation of the Holy Spirit, will be made glorious; be spiritualiz'd and render'd incorruptible by being cloathed upon with a Substance proper for everlasting Duration. *For there is a natural Body, and there is a spiritual Body; and as the first Adam was made a living Soul, and as the Soul also of the first Adam was united to a Body capable of Dissolution; so the last Adam was made a quickning Spirit; 1 Cor. 15. 44, 45. Christ the second Adam will thro' the Operation of the Holy Spirit, by whom the Breath of Life was breath'd into Man's Nostrils at the Beginning, raise and re-animate our corruptible Bodies, and render them incorruptible and incapable of all Dissolution and Decay, to which therefore our Souls will continue to be united to all Eternity. That the Scripture-Doctrine supposes, that the Resurrection of the Just shall be effected by the Holy Spirit of God, is plain from the following Words of the Apostle; but if the Spirit of him that rais'd up Jesus from the Dead, dwell in you; he that rais'd up Christ from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you. Rom. 8. 11. And as the Union between Soul and Body will in a future State be inseparable and consequently eternal; so our Bodies by being spiritualiz'd, and advanc'd to their utmost*

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Height of Glory and Perfection, will become a fit and proper Habitation, and be entirely suited to answer all the Purposes of an eternal, immaterial, and as the Case will probably then be, an ever-active Soul; and instead of pressing and weighing down the Soul, will render it more quick and vigete, and be infinitely helpful and assisting to it in all its Operations. Thus as our natural Bodies are suited to a short and animal Life, so our glorify'd Bodies will be suited to an eternal and heavenly One; and as our mortal Bodies are in some Measure an Impediment to our Happiness, so our immortal and incorruptible Bodies will exceedingly contribute to the Advancement of it.

2. As our rais'd Bodies, through the Operation of the holy Spirit, will be fitted for all the Purposes of an ever-active, intelligent and eternal Soul; so it must of Consequence be presum'd, that our intellectual Faculties will be exceedingly enlarg'd thereby. When our Hope shall be advanc'd into Enjoyment, then shall Faith also be improv'd into Knowledge. The Ways of God, with Regard to the ordinary Administration of the Affairs of the World, are now, in many Cases, past finding out; much less can we so far comprehend the whole Scheme of the divine Government,

as to be able to understand perfectly the Wisdom and Goodness of God in the Redemption of Mankind by the Death of his Son. But in a future State, we shall fully understand the Ways of God; shall be entirely sensible of his Wisdom and Goodness in forgiving the Sins of Mankind through Faith in the Son of God, and of the Righteousness of the Sentence passed upon the Wicked and Unbelieving; and shall see clearly why it hath pleas'd him, meerly through his own gracious Goodness, and not on Account of our Righteousness to make us Partakers of everlasting Life. *Now we see through a Glass darkly, but then Face to Face: Now we know in Part, but then shall we know even as also we are known.* 1 Cor. 13. 12.

3. As our Bodies will be rais'd and glorify'd, through the Operation of the holy Spirit of God; so also, through the Operation of the same Spirit, will our Souls be purify'd from all Sin, and restor'd to a Capacity of fulfilling the whole Will of God. Nor shall we be restor'd only to a Capacity of fulfilling the whole Will of God, but shall be perfectly dispos'd in Heart, Will and Affection, to submit in all Things to the divine Wisdom and Will. For as we shall then be in a great Measure able to see thro' the Scheme of the divine Government, so

far, I mean, as to have a clear View of the Wisdom and Goodness of God in the Administration of it ; so we shall be fully satisfy'd with, and chearfully acquiesce in all the Methods of his Government ; and for this Reason among others, because we shall then be, as to the Temper and Disposition of our Minds, entirely like unto God. And this is no more than is necessary to the Completion of our Happiness. For it is impossible that we should fully acquiesce in, and be entirely happy under the wisest Government, unless we can confide in the Wisdom of, and are as to the Temper and Disposition of our Minds like to our supreme Governor. And this Temper and Disposition of Mind must of Consequence be such, as is not only consistent with, but will be in Part productive of true and compleat Happiness. Such Temper and Disposition of Mind is very properly express'd by the Word Love or Charity. And he that is perfect in Love, is like unto God ; *for God is Love.* 1 John 4. 8. Wheresoever there is perfect Love or Charity, if the Effect be not prevented, by some external Circumstances, there will be Peace and Abundance of Joy. It may be observ'd then particularly, that to the End our Love or Charity may have its full Effect, or its due and proper Influence towards the Advancement of our Happiness, it is moreover necessary that all such as are

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Members of the same Kingdom with ourselves, should be of the same Temper and Disposition with ourselves. For were we oblig'd continually to converse with such as are of a Temper quite different from, and quite opposite to our own, some Uneasiness would of Necessity arise therefrom, and the Completion of our Happiness would thereby be prevented. In a mixt Society there could be no compleat Happiness. And should we on the other Side retain any thing of Envy or Malice in our own Minds, such Temper would be entirely inconsistent with the Completion of our Happiness. For there cannot possibly be any perfect Happiness, unless where there is perfect Love. We see then, that in Order to the Enjoyment of compleat Happiness under the Government of God, all the Subjects of his Kingdom must be of the same Temper and Disposition with one another, and also of the same Temper and Disposition with their supreme Governor; and that Love or Charity is that Temper or Disposition in which all must agree, and through which all must be united.—We may here take a Short and imperfect View of the Happiness of the World to come.

In a future State then, both our Souls and Bodies will be advanc'd to the utmost height of Perfection; our Bodies will be
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endow'd with Power, Glory and Immortality, and the divine Energy will be ever acting upon our Souls. Then shall we be fill'd with the Holy Spirit of God, and through him be pure even as God is pure, holy as God is holy, and perfect even as our Father which is in Heaven is perfect. Then shall we be abundantly satisfy'd and contented with our own State, Condition and Perfections, and be in a Society wherein all shall take a Delight and Complacency in the Joy and Pleasure of each other; wherein all shall study to promote, and be Partakers of each other's Happiness. And besides all this, we shall be fully satisfy'd with, and perfectly acquiesce in all the Methods of the divine Government; and entirely confide in the Wisdom, Power and Goodness of our supreme Governor. And I doubt not but the Production of such Satisfaction, Acquiescence and Affiance, in the Minds of all the Subjects of the Kingdom of God, was one, if not the principal Reason of God's creating Man, tho' he foreknew that he would fall into Sin, and his determining to redeem him through the Death of his Son; and consequently, why it hath pleas'd him, meerly through his own gracious Goodness and not on Account of our Righteousness, to receive us into his heavenly Kingdom. For if God be suppos'd to be an absolutely
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wise and good Governor, the producing and perpetuating, not the partial and imperfect, but the perfect and compleat Felicity of all the Subjects of his Kingdom, must be suppos'd to be the ultimate End of his Government. But it is impossible to conceive, how, without such Acquiescence, the perfect and compleat Happiness of all the Subjects should be either produc'd or perpetuated. Thus will our Souls be for ever fill'd with Gratitude, Love and Joy; and we shall always both rejoyce in, and be ever chaunting forth the Praises of our great King and Governor, our Creator, Sanctifyer and Redeemer. Thus *in the Presence of God will there be Fulness of Joy, and at God's Right Hand there will be Pleasures for evermore.* Psalmes 16. 11. *Thus shall we see God as he is, and shall be like him.* 1 John 3. 2. And what can be happier than such a Society, wherein every Individual shall be entirely satisfy'd with his own State, Condition and Perfections; wherein all shall rejoyce in their King and Governor as the visible Fountain of all their Joy and Happiness, and whose Power, Wisdom and Goodness will be never-failing Pledges of the everlasting Continuance of them; and wherein all shall be united in Heart, Will and Affection, in Love and Charity; Indeed the Confinement of our Thoughts to our own personal Pleasures would be

a manifest and visible Limitation of our own Happiness; but when we consider ourselves as entirely taking Delight, rejoicing in, and enjoying, if I may so speak, the Felicity of all our Fellow Subjects, and even of God himself; when we thus conceive every One's Happiness to make an Addition to our own, the Extent of our Happiness seems to be boundless, and to fall little short of Infinity. Most justly then, with Reference to the Share that Charity will have in constituting the Happiness of the next Life, it may be said, *now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.* 1 Corinthians 13. 13.

It may be farther observ'd, that, as in a future State, all that are admitted into the Fellowship of Christ's Kingdom in Heaven, shall fully confide in the Power, Wisdom and Goodness of their supreme Governor, as being abundantly Partakers of the happy Effects of them, and duly sensible of their boundless Extent; and as their Hearts shall be fill'd with the Love of God, as being in Temper also and Disposition like him; and as all therefore will be rightly dispos'd to submit in all Things to the Will of God; so they shall actually fulfill his Will, obey all his Laws, and even take a peculiar Delight in paying all

all dutiful Submission and Obedience thereunto. And indeed, if God be suppos'd to be, an absolutely wise and good Governor, and the immediate Subjects of his Kingdom of finite Capacities, it is impossible to conceive how the compleat and perfect Happiness of such Subjects can be secur'd and perpetuated without an entire and perpetual Submission to his Will. I may add, that by Means of such Submission, the Happiness of the Subject, however perfect and compleat it may be suppos'd to be, may admit of a perpetual Increase. And if we love God, if we rejoyce in him as our King and Governor, entirely acquiesce in all the Methods of his Government, and fully confide in his Power, Wisdom and Goodness; a perfect and chearful Obedience to his Will must be the natural Consequence of it. Hence it may not improperly be said, that the Blessed in Heaven cannot sin, because they live in the Presence, and behold the Face of God.

It is in vain here to object, that other Persons may have as great Assurance of future Happiness as Christians, provided they will but repent of and forsake their Sins, and for the future live morally good Lives. For to believe in and worship the true God and Governor of the World,

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must certainly be the Foundation of all true Religion; nor can any Thing be more absurd, than to term those true Penitents, who continue to be habitually, and by a-vow'd Principle impious, atheistical and profane; and openly profess that it is of no Moment, with Respect to a Man's future Happiness, and final Acceptance with God, (in Case of the Performance of morally good Works) whether he be a Worshipper of a wanton, adulterous and incestuous Jupiter, or of the true *Jehovah* a holy and omnipotent God.

On whom should the supreme Governor of the World bestow his choicest Blessings, but upon his Servants and Worshippers? It is highly absurd to imagine, that those Persons should be so far the Objects of his Love and Favour, as to be made Subjects of his heavenly Kingdom, who refuse to acknowledge him to be their God, utterly reject his Authority, and declare plainly that they will not have him to be Ruler over them. No one can be a greater Rebel to the Supreme Governor of the World, than he, who so far as he is able, sets up another in his Stead, and gives his Dominion, his Power and Authority to another besides him: and certainly, God may justly reject them from being his Subjects, who have rejected him from being their
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God. Should we suppose, as some have actually done, that God is Good, not out of Choice, but through Necessity of Nature, this would be evidently supposing that God has no other Goodness in Kind, than such as may belong even to an inanimate Being; and that, if Free-Will be any Perfection, some of his Creatures are in some Respect more perfect, and actually have more Goodness properly so call'd than himself; and should we impute any real Unrighteousness or Wickedness to God, or deny that he is a Searcher of the Hearts of Men, this likewise would be plainly asserting that he is utterly disqualify'd to be Judge and Governor of the World. But should the Enquiry be, who in Fact is the true God and Governor of the World? this ought to be considered as a Matter of Fact, and not as a Matter of meer Speculation. And what God has so plainly declar'd his Power and Authority, with Respect to the Government of the World, as he whom Christians worship and obey? Who, besides him, hath both foretold and brought to pass such wonderful Things, as have been both foretold and brought to pass by him? Who has promis'd such Things and perform'd them? How can any Promises not yet perform'd be in such Manner made, as that we might more securely confide in them? And of what Faith and Worship

has so clear and manifest an Acceptance and Approbation been shewn from Heaven as of the Christian? Were there indeed any real Merit in morally good Works as such, any other Person, upon Condition of the Performance of such Works, might be sav'd as well as a true Believer in Christ Jesus. But were this the Case, even a profest Atheist must be allow'd to be of the Number of those that may be sav'd. For the Profession of Atheism does by no Means take away a Man's Free-Will. An Atheist may indeed think himself under a far less Obligation, than other Men may be suppos'd to do, of performing morally good Works, and have a less Inducement than others thereunto; but I know not whether his good Works, might not on this very Account be the more meritorious, as being on this Account the more disinterested.

But should any maintain, that Virtue is all their own, and Happiness must be the necessary Effect of their Virtue; such Persons ought at least to prove that they can make themselves absolutely virtuous, it being evident both from Reason and Experience, that without compleat Virtue there can be no compleat Happiness. And tho' Virtue may, and indeed must be allow'd to be one, yet it is far from being the only Ingredient necessary to the Comple-
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tion of our Happiness. Such Pretensions of attaining to absolute Happiness independently of God, seem to favour not a little of Atheism; it being scarce probable, that a Person should in any wise acknowledge him as the supreme Governor, on whom he supposes himself to be entirely independent with Respect to his chief and ultimate Happiness. How far more exceedingly reasonable is it to believe, as being far more agreeable to the State and Condition of sinful Man; the Nature of absolutely supreme, wise and good Government; and the necessary Relation between Creature and Creator; especially if these Things be consider'd together with the Evidence of the Case being so in Fact; that eternal Life is the Gift of God through Christ Jesus, through Faith in whom alone all our Works of Righteousness are to the Praise and Glory of God the Father? *Let not therefore the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, neither let the rich Man glory in his Riches; Jer. 9. 23. but let him that glorieth glory in the Lord. 1 Cor. 1. 31.*

F I N I S.

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C O N T E N T S.

[P A R T II.]

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CHAP. II. Of the Nature End and Design
of Miracles, and Prophecies, and of the
Evidence arising from thence of the
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CHAP. III. Concerning the Doctrine of
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CHAP. IV. Concerning the Reward of a
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